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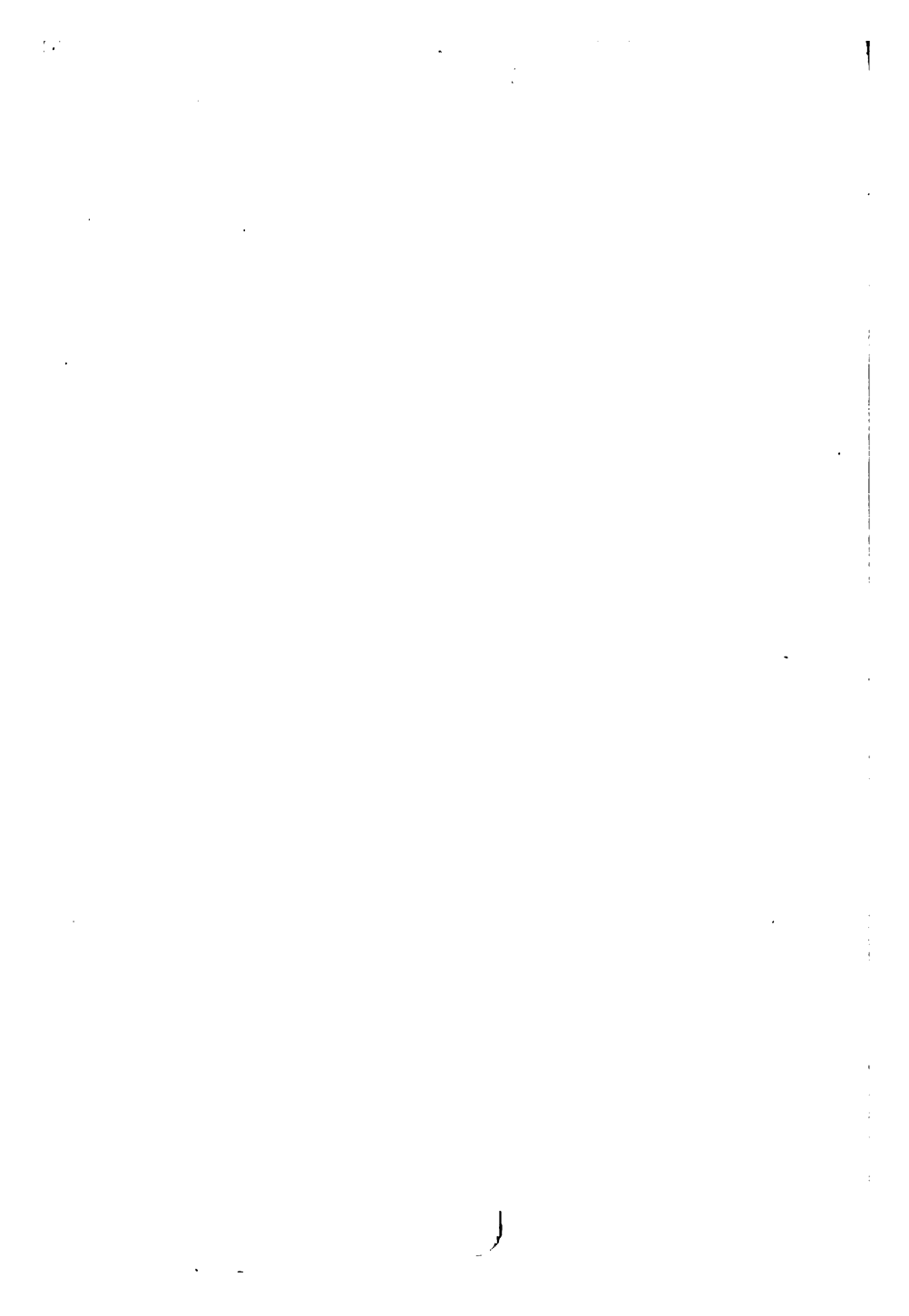
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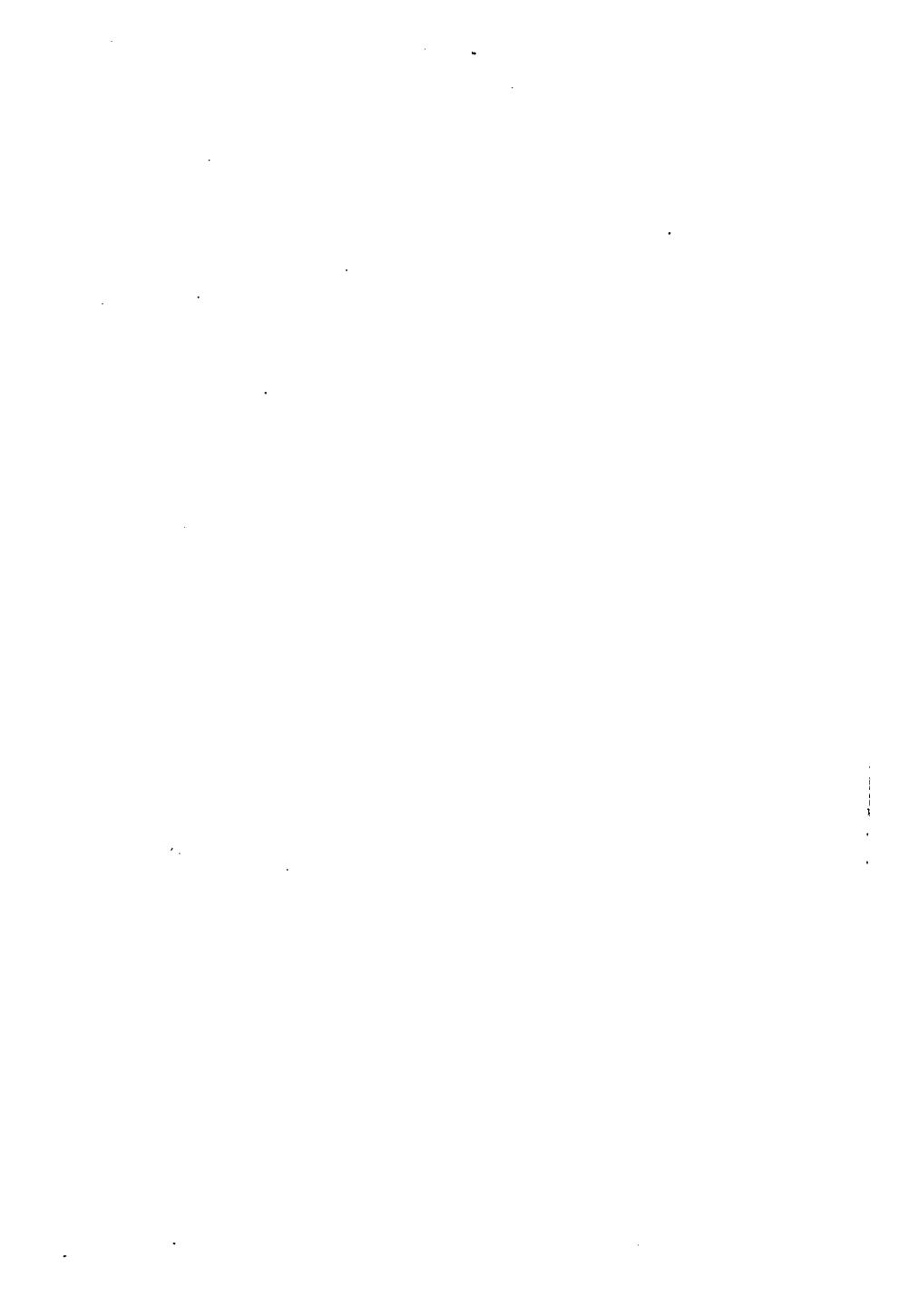
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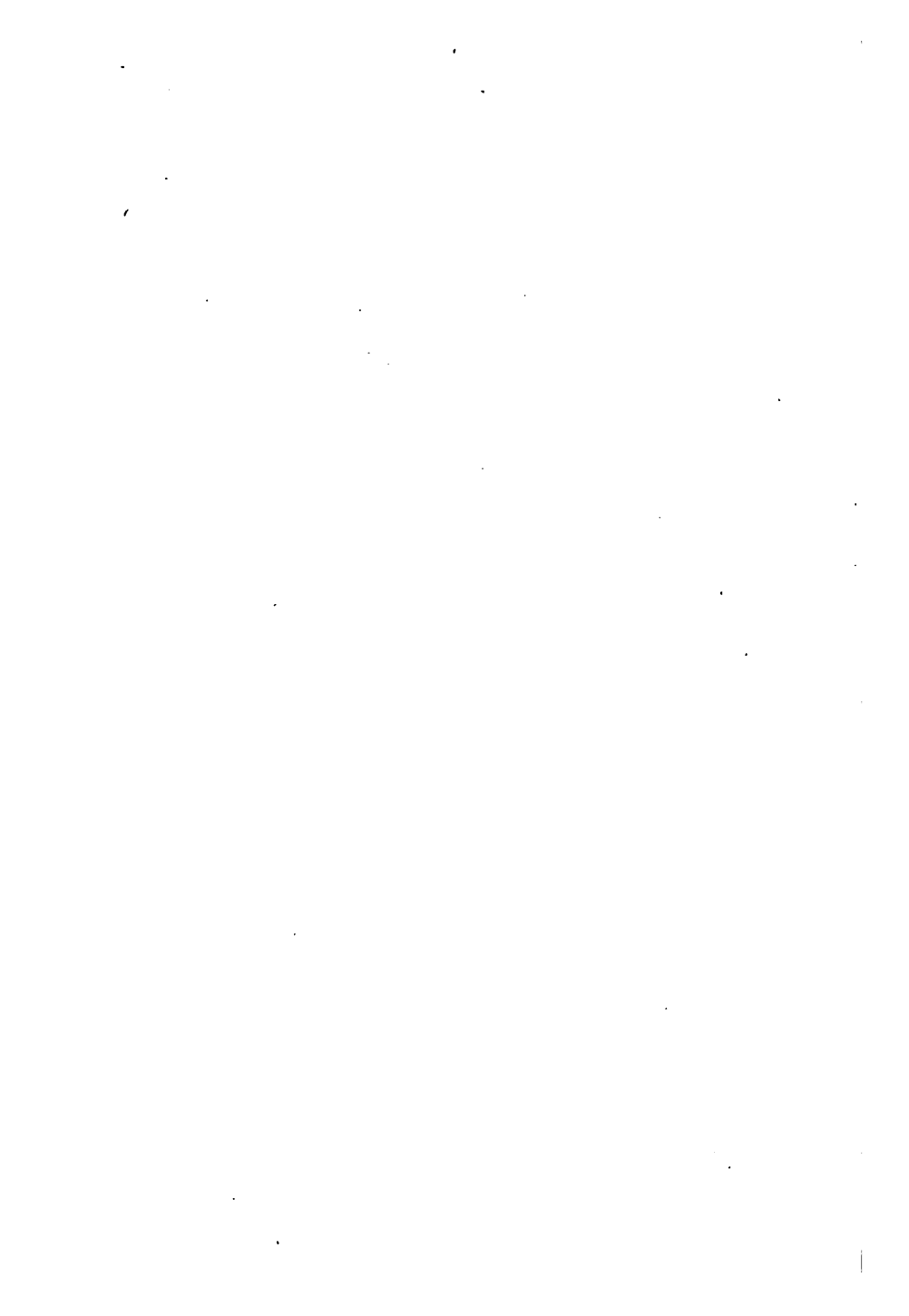
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THE PEOPLE'S BIBLE FINGER-POST.



THE
PEOPLE'S BIBLE FINGER-POST.

A Noble and Attractive Guide to Bible Subjects,

WITH
NOTES AND ANECDOTES,
IN PARALLEL COLUMNS,

BY THE
REV. E. J. BARNES, K.C.L.,
*Chaplain of the Islington Infirmary, formerly Vicar of Christ Church,
Lowestoft.*

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By the Same Author.

HAVE PATIENCE WITH ME: A Word to Sunday-school Teachers.

HENRY WAINWRIGHT: A Warning to Young Men.

WHAT IS YOUR LIFE? A Question for Everybody.

CHURCH CHIMES ; or, 'A Golden Bell, and a Pomegranate,' etc., etc.

EXPLANATORY PREFACE.

THE title of this book indicates its object. It is intended to be a plain guide to plain people in searching the Scriptures.

Bible subjects are arranged on a **New Plan**, and in a form to render them attractive to old and young.

The arrangement is in parallel columns. The first column contains both Old and New Testament subjects, and the opposite column will supply Notes, Anecdotes and Illustrations of those subjects, gathered from various reliable sources.

The small letters found at the end of the subjects are to direct the reader's attention to the corresponding letters in the opposite column where a variety of information may be found.

A large number of **difficult Texts and Subjects** will be found treated upon in their proper places in the second column. The writer earnestly hopes the perusal of these may be a means of relief to many a doubtful mind.

There is also an arrangement of many valuable passages of Scripture suitable '*for all sorts and conditions of men,*' women, and children.

District Visitors, City Missionaries, Bible Women, and Sunday-school Teachers may find here a useful companion. Special

attention has been given to the book of Psalms. The writer having submitted his scheme to the Right Hon. the Earl of Shaftesbury, K.G., his Lordship expressed his opinion that if published, the book would be most useful, and permission was kindly given to dedicate it to him.

That God may be pleased to give His blessing to this humble attempt to awaken a deeper interest in Searching the Scriptures is the earnest prayer of

THE AUTHOR.

HORNSEY RISE.

September, 1883.

THE PEOPLE'S BIBLE FINGER-POST.



SUBJECTS.

Genesis.

Creation of the World out of nothing.

Genesis Chapter I. (a)

Order of Creation.

First Day. *Light.*

Second Day. *Firmament.*

Third Day. *The earth.*

Grass.

Herbs.

Trees.

Fourth Day. *Sun.*

Moon.

Stars.

Fifth Day. *Creeping Things.*

Fish and Fowl.

*Cattle and Beasts
of the earth.*

Sixth Day. *Man in God's im-
age.*

NOTES AND ANECDOTES.

(a) 'Genesis' is the Greek name of this book, taken from the copy of the Old Testament called the Septuagint, which means Seventy, and was so called, because seventy learned men were employed by a King of Egypt to translate the Hebrew Scriptures into Greek, about 300 years B.C.

'The first sentence of this book is opposed to the following errors :

'1. **Atheism.** God created.

'2. **Polytheism.** *One God* created all.

'3. **Eternity of matter.** Things seen had a beginning.

'4. **Pantheism.** God made all, is in all, but not confounded with the universe.'

'Here are eight beginnings of

The Forbidden Tree. Gen. ii.

Eve and the Serpent. Gen.
iii. (b)

First Promise of a Saviour.
Gen. iii. 15.

**The First Murderer, and the
First Martyr.** Gen. iv. (c)

which there were no certain knowledge without the book of Genesis:—

‘1. Origin of Heaven and Earth.

‘2. Origin of the Human Race.

‘3. Origin of Marriage.

‘4. Entrance of Sin and Death.

‘5. Origin of Sacrifice.

‘6. Beginning of Covenant Promises.

‘7. Beginning of Nations and Tongues.

‘8. Origin of the Hebrew Race.’

D. Fraser, D.D.

(b) The Hindoos tell a story of their God Krishnoo, that he once had an encounter with a serpent, but vanquished him. This tradition no doubt had its origin in the Scriptures.

There is in the British Museum a seal brought from Babylon which has two figures sitting one on each side of a tree with their hands stretched out to it, while at the back of one there is a serpent.

(c) *Cain* means *possession*, and Eve thought he was the promised Messiah! *Abel* means *vanity*, and so his mother called him. How mistaken she was! Cain became a murderer, and Abel a martyr.

The First Grave. — Abel's.
Gen. iv.

The Man who went to Heaven
without dying. Gen. v. (d)

The World drowned.
The Ark and the Flood. Gen.
vi. (e)

Abel's was an offering of *faith*.
Cain's was not.

'Without faith it is impossible
to please God.'

Lesson: Beware of envy and
anger. 'Watch and pray, that
ye enter not into temptation.'
'Let brotherly love continue.'

(d) A curious story is told by
the Jews respecting Enoch, that
while he was praying the angel
of the Lord called him to teach
them God's way, and when they
had learned the ways of God,
Enoch was called on the seventh
day to ascend in a chariot of fire.

A book called the *Book of Enoch*,
probably written many years be-
fore Christ, was known to the
early Christians. It was lost for
1300 or 1400 years to the Euro-
peans, but was restored to them
in the last century by Bruce, who
found it in Abyssinia. It has
existed in English for half a
century.

(e) In the *Talmud*, which is a
Jewish collection of very curious
stories and teachings, it is said
respecting the flood that at the
end of seven days after all had
entered the ark the terrible storm

began, and the people clung to it and cried to Noah for help; but he answered them and said, 'For 120 years I entreated you to follow my words. Now it is TOO LATE !

The ark was never intended for sailing—in shape it was more like a chest than a boat. It has been thought to have been about 30 feet high, 50 broad, and 500 long.

A full account of the flood on twelve Chaldean tablets was discovered by Mr. George Smith. They are known as the '*Izdubar Legends*.' Probably composed 2000 years B.C.

There are many traditions or stories of the flood in many nations.

The Raven and the Dove sent out of the Ark. Gen. viii. (f)

(f) The raven being a bird which feeds upon flesh, found plenty of food floating upon the waters, and could find sufficient rest on the bodies of dead animals.

'The dove, which feeds upon seeds and vegetables, was obliged to return, it could "find no rest for the sole of her foot." As doves are found in all parts of the world, and will always, when let loose, find their way to the nearest dry land, this is an ad-

ditional proof of the universality of the flood.'

'Mount Ararat is at least 17,000 feet above the level of the sea, and it was evidently covered, because the Ark rested upon its summit. There need, then, be no doubt that the waters covered the whole habitable globe.'

Gen. vii. 19 confirms this.

Drunkenness.—First Account.
An awful Warning. *Gen.* ix. (*g*)

(*g*) It has been admitted by the wisest of our statesmen, that drunkenness is the greatest vice of our day. It fills our workhouses, gaols and asylums. It dethrones man's reason, impairs his intellect, destroys his usefulness, injures his health, ruins his position, mars his character, impoverishes his home, robs him of peace, beggars his wife and children, and blasts his prospects for time and eternity!

The great Hunter and the First King. *Gen.* x. (*h*)

(*h*) An Arab *sheikh* once told Mr. Layard the following curious story from their stories of Nimrod:

'Abraham destroyed the idols, and this so enraged Nimrod that he sought to kill him. Abraham prayed to God and said, "Deliver me, O God, from this man who worships stones and boasts him-

The Tower of Babel. Pride and Presumption, and what happened. Gen. xi. (i)

Abraham called by God. The Obedience of Faith. Gen. xii. 3. (j)

The Young Cattle-Dealer's great Mistake and Trouble. Gen. xiii.

The generous Uncle. The selfish Nephew. Gen. xiii. 9, 10. (k)

self to be the Lord of all beings . . . God sent a gnat into the ear of Nimrod which troubled him night and day. It entered by his ear into his brain, and so tormented him that the servants beat his head with a hammer to ease him. He died after suffering these torments 400 years.' *This is of course a fable.*

(i) In Babylonia there are found remains of three great ruins, each of which has been claimed by different travellers as occupying the site of Babel. The Temple of Belus seems most likely to occupy the spot.

(j) Here is God's promise, 'I will bless them that bless thee, and *degrade* him that curseth thee: and in thee shall all families of the earth be blessed.' This was the promise of Jesus the Saviour. Our Lord alludes to this when He says, 'Abraham rejoiced to see my day, and He saw it and was glad.' 2 Chron. xx. 7, Isa. xli. 8 :—'*My friend*' in both these passages may be read '*My love*,' or '*My beloved*.'

(k) Lesson : Beware of worldliness. 'Keep thyself unspotted from the world.'

'The Friendship of the world is enmity with God.'

'What is a man profited if he shall gain the whole world and lose his own soul?'

The world is deceitful and dangerous.

It has slain its thousands.

Lot listened to its fair promises and lost all his possessions. It was the ruin of his wife.

The same thing ruined :

Achan—Josh. vii. 21.

Haman—Esther v. vi. vii.

Judas—Mark xiv. 10. 11.

Simon the Sorcerer—Acts viii. 20.

Demas—Acts iv. 10.

First Payment of Tithes.

Gen. xiv. 18. (l)

Grateful recognition of God as the giver of all good things.

The most remarkable King and Priest. Psa. cx. 4; Heb. v. 5, 6; Heb. vi. 20; and Heb. vii.

(l) No doubt Melchisedek was a real person. The meaning of the Apostle Heb. vii. 3, 'without father, etc.—simply is that he had no *written* pedigree, and perhaps for this reason that he was to be a typical character of Christ, in his name, in his person, in his office, and in his residence. The name means 'My righteous King.' Probably given him for his righteous government. He was Priest of the Most High God. Jesus was a righteous King and Priest also. He was King of Salem, i.e., Jerusalem. So Jesus is King of the heavenly Jerusalem.

**Angels entertained by
Abraham.** Gen. xviii. 1.

A great Promise made.

A great Secret revealed.

An awful Warning. Gen. xix.
(*m*)

**A Father offering his Son as
a Sacrifice to God.** Gen. xxii.
1; 1 Cor. x. 13; Heb. xi. 17;
Jas 12; 1 Pet. i. 7. (*n*)

'Shalam' means Peace—Jesus called '*Prince of Peace*,' because by His death He procures everlasting peace.

There was nothing priestly in the offering of bread and wine to Abram—there was no sacrifice. It was a generous offering of refreshment. It was hospitable, not priestly. Same kind of hospitality still shown in the East.

(*m*) Destruction of Sodom and its neighbour cities, a terrible warning to every man and for every city.

'Be sure your sin will find you out.' Prov. xi. 21, 'Though hand join in hand, the wicked shall not be unpunished.'

Josephus states that he saw the pillar of salt into which Lot's wife was turned. Clement and Iræneus, Christian Fathers, both state that in their day the pillar was standing.

(*n*) 'God did tempt Abraham,' means God *tried* him—that is, put his faith on trial.

Luther says: 'Real believers think they believe not, therefore they fight and strive and toil to increase their faith, whilst pretenders persuade themselves they lack nothing.'

Rebekah or the Young Bride's Presents. Gen. xxiv. 22, 53.

The oldest mention of bridal presents.

Still a common practice in the East.

Esau, or the Young Man who sold his Birthright for a Mess of Pottage. Gen. xxv. 29-33.

People of the East are very fond of pottage, which they call *Kool*. It is something like gruel, and is made of various kinds of grain. Red pottage is a main article of food with the Bedouins of N. Arabia.

The Deceitful Mother and Son, and the sad Consequences. Gen. xxvii.

Lesson: Wait God's time to fulfil His promises; His time is always best. Our duty is patient waiting. 'He that believeth shall not make haste.' Isa. xxviii. 16.

The Ladder which reached to Heaven. Gen. xxviii.

Jacob's stone pillow becomes an anointed pillar. Such stones are frequently found in Eastern countries.

'*Bethel*' means House of God.

The Man who wrestled with God in Prayer, and prevailed. Gen. xxxii. 24. (*o*)

(*o*) Instances of Prayer:

Abraham—Gen. xviii. 23-33.

Lot—Gen. xix. 17-20.

Jacob—Gen. xxxii. 9.

David—2 Sam. vii. 18.

Jabez—1 Chron. iv. 10.

Paul—Acts ix. 11.

Cornelius—Acts x.

Peter—Acts ix. 40.

Jesus, the brightest example

**Happy Meeting of Two
Brothers after a Quarrel.** Gen.
xxxiii. 10, 11. (*p*)

of all. Nothing tends so much to lessen the weight of family cares as **Family Prayers**.

(*p*) Beautiful example of free and full forgiveness.

This would form a suitable family reading.

The Patchwork Coat. Gen.
xxxvii. 3. (*q*)

(*q*) Parental partiality is decidedly wrong, as illustrated in this story.

Remarkable Dreams. Gen.
xxxvii.

Jealousy and envy are fruitful sources of sorrow, and they often lead to crime and death. Parents and children may alike ponder on this story with profit.

The Young Man falsely imprisoned. Gen. xxxix.

Pharoah's Strange Dreams.
Gen. xl. (*r*)

(*r*) The people of the East, and particularly the Jews, thought a great deal of dreams. It was the same amongst the Chaldeans.

God often spoke in this way in time past to the fathers by the prophets. Dan. ii. 1-3.

Dreams are,

1. Natural—Eccles. v. 7.

2. Divine—Gen. xxviii. 12.

3. Sinful—Deut. xiii. 1, 2 ;

Jer. xxiii. 32.

**Joseph the Interpreter of
Dreams.** Gen. xli. (*s*)

(*s*) A bright example of a pious young man. The Lord was with him, and made all he did to prosper.

The Reproofs of an awakened Conscience. Gen. xlii. 21. (t)

An encouragement to young men still.

(t) **A mysterious Providence** †

‘God moves in a mysterious way
His wonders to perform.’

Conscience is a faithful judge.

Seek to have a ‘conscience void of offence towards God and towards man.’

The forgiving Brother. Gen. xlv.

(a) An old legend we can hardly believe to be true, says that on one occasion his mother hid him in the oven, and his sister, not knowing this, lighted the fire for baking; but the child was miraculously saved.

The Babe found in a Cradle of Bullrushes on the River Nile. Ex. ii. (a)

Burning Bush not consumed. Ex. iii. 2. (b)

(b) The Burning Bush is the recognized Symbol of the Church of Christ. It has been for several hundred years the armorial bearing of the Church of Scotland.

Copper was found in North Midian; gold in South Midian. Also were found deposits of sulphur, salt, saltpetre, and gypsum.

‘*Caves of Jethro*’ were examined. Ruins are extensive. Walls, defensive works, cisterns, and furnaces abound.

Extensive catacombs in the sides of certain valleys.

Moses' Rod turned into a Serpent. Ex. iv. (c)

(c) God worked this miracle to encourage Moses. Lesson for every one of us to learn is, that **whatever God calls upon us to do, He will give the power to do it if we ask Him.**

The Plagues of Egypt. Ex. vii. 3, 8, 9, 10. (d)

(d) Where it is said **God hardened Pharaoh's heart**, we are to understand that God left him, and hardening was the natural result.

'I will harden Pharaoh's heart.'

By his partial relentings Pharaoh plainly shows that he believed in his own responsibility.

As the verb in the Hebrew text is in the causative future, it may be rendered—I will cause the heart of Pharaoh to be embarrassed. As though God had said, **I will make it difficult for him to oppose My will.**

Acts ix. 5 illustrates this. A Hebrew Proverb which the revised version omits.

A Grand Anthem, or the Dead March of Pharaoh. Ex. xv. (e)

(e) 'Moses has been called the *Homer* and the *Solon* of his country.'

The marginal references to this chapter would form a most interesting and useful exercise in the family.

He was the founder of a magnificent polity. This chapter shows, as does Psalm xc. and other of his writings, that he was often moved by a lyric or poetic spirit. This is a song of liberty. The oldest lyric in existence.

Angels' Bread or Food from Heaven. Ex. xvi. 4, etc. (f)

(f) **A miracle of forty years' standing!** Unlike any other food. No name was given to it. The people called it *manna*, rather *man-hu*, which means *What is it?* for they knew not what to call it.

Water from a Smitten Rock. Ex. xvii. 5, 6. (g)

(g) **Another miracle of forty years' standing,** or somewhere there about.

Read 1 Cor. x. S. Paul's Commentary.

The marginal references to the above two chapters are exceedingly instructive for **family research**.

'Thou shalt teach them diligently unto thy children.' Deut. vi. 7.

Ex. xvii. 7, Num. xx. 13:—Same miracle is not meant in both passages. The former took place at Horeb, near Rephidim, soon after the journey was begun; the latter at Kadesh, near the close of the journey, thirty-seven years after.

'Meribah' might mislead—it means rebellion, or contention, or strife, as in Ezek. xlvii. 19 (*margin*).

Why was Moses excluded from the Promised Land?

Num. xx. 12 answers this question. 'Because ye believed me not,' etc. Heb. iii. 12-19; Heb. xi. 6; John viii. 24.

Warning to Murmurers!

Unbelief is the great sin.

In chapters xvi. and xvii. we see the terrible consequences of giving way to a murmuring spirit.

Praise and thanksgiving for mercies received is the best cure

The happy Meeting of a Grandfather (Jethro) with his Son-in-law (Moses), after a long Absence. Ex. xviii. 5, 12. (*h*)

Practical and seasonable Advice gratefully received and acted upon by a Son-in-law. Ex. xviii. 24.

A wonderful sight—a burning mountain.

A wonderful sound—the voice of a trumpet.

A wonderful promise.—Ex. xix. 5, 6. (*i*)

Mount Sinai

‘Among all the stupendous works of nature, not a place can be selected more fitted for the exhibition of Almighty power.’—*Mr. Stephens.*

for murmuring, and the best security for new favours.

See 1. Cor. x. 1-12.

(*h*). ‘There are in this chapter indications which show that the occurrence must have taken place after Israel had reached Sinai and heard the law, as there is an allusion to burnt offerings, etc., and a reference to a state of things which indicates national organization, and not the nomadic state in which the Israelites were in the desert. Perhaps the 19th chapter is the proper continuation of the 17th.’—*Cumming.*

‘What will strike most readers will be the beautiful courtesy exhibited by Jethro and Moses when they met together.’

(*i*) ‘**A peculiar treasure unto Me.**’ What a man values most he calls his *peculiar treasure*.

‘A kingdom of priests,’ or as it is called in the book of Revelation, ‘Kings and priests;’ or as St. Peter calls it, ‘A royal priesthood.’

This is *fulfilled*—all Christians are priests.

‘Region of Sinai, a sea of desolation.’—*Sir F. Henniker.*

‘A region of desolation.’—*Mr. Stephens.*

Two Tables of Stone written with the finger of God, and what they contained. Ex. xx. (j)

(j) The Bible marginal references to this 20th chapter of Exodus would form several most interesting and useful **Sunday Bible readings in the family.**

'This law is distinct from that called the ceremonial law. The Jews had **three laws**. They had the moral law, the ceremonial law, and the political or civil law.'

'The **civil law** lasted for a time; its principles, as far as they are moral, relate to *all* time. The **ceremonial law** lasted till Christ came, who was its end and object. But the **moral law** is the same yesterday, to-day, and for ever.'

'This law is called the **Decalogue**, which means ten words, ten laws, or ten commandments.'

The Romish Church omits the second Commandment, which forbids the making and bowing down to graven images.

In the Italian Catechism, drawn up by Bellarmine, and sanctioned by two popes in succession, the *second* Commandment is wholly omitted, and the *fourth* is perverted and written thus, '*Recollect to sanctify or keep holy the festivals.*' The word '*Sabbath*' is wholly excluded. In the *Irish* and the *French* Catechisms the

Slaves and their Masters.
Ex. xxi. (k)

second Commandment is left out. This seems to be the case more especially in those countries where the ignorance is greatest. No wonder that Roman Catholics dislike the Bible to be circulated and read by the people.

(k) The slavery here spoken of was as different as possible from the slavery of modern times. Jews never regarded the person as goods or property. His *services* only could be bought for life, or till the year of jubilee. In ver. 2, 'If thou buy an Hebrew servant' is worthy of notice. The word translated *buy* is as often translated *acquire* or *procure*, by donation or freewill-offering. Same word was used by Eve when Cain was born, 'I have *gotten* a man from the Lord.'

Slavery, though tolerated, was not approved by God. In the same way polygamy *existed* among the Jews, but it was not a Divine institution. Our Saviour refers back to the original law, when He said, '*They twain shall be one flesh.*'

Ver. 16. The crime of stealing a man was regarded as atrocious, and punishable by death.

An Eye for an Eye and a
Tooth for a Tooth. Ex. xxi. 24. (l)

(l) No longer to be the rigid law. 'I say unto you that ye

Laws more especially for the Jews but not exclusively. Ex. xxii.

Laws against Slander, etc. Ex. xxiii.; Psa. ci. 5; Prov. x. 18; James iv. 11. (l)

A wonderful Vision of God seen by Seventy-four Men at one time. Ex. xxiv. 1, 9.

Moses alone with God Forty Days and Forty Nights. (m)

God offers to dwell with Men. Gives a plan of the house, and selects all its furniture. Ex. xxv.-xxvii. (n)

resist not evil.' See Matt. v. 38-48.

(l) *Slander.*

'The world with calumny abounds;
The whitest virtue *slander* wounds;
There are whose joy is, night and day,
To talk a character away.
Eager from rout to rout they haste
To blast the generous and the chaste,
And hunting reputation down,
Proclaim their triumphs through the town.'

Pope.

(m) Moses, a type of Jesus, the only Mediator. 1 Tim. ii. 5.

What Moses saw was *the splendour* that surrounded God. 1 Tim. vi. 16.

(n) The tabernacle was to be a sanctuary or holy place; a place of worship, and a royal palace. *A twofold character.*

'Before this God had never made any special arrangement for His own worship.'

It was by voluntary offerings the tabernacle was to be made, and these were to be brought to God. Chap. xxv. 1, 2.

'We have here what our Dissenting brethren would call the voluntary system; but we must, however, recollect not to shut our eyes to an instance that Churchmen would also quote in favour of the Establishment principle. The fact is, you will find both in

Pomegranates and Precious Stones. Ex. xxviii. (o)

The High Priest's Breastplate.
Vers. 15-21. (p)

Earliest mention of engraving on Stone.

The Urim and Thummim. Ex. xxviii. 30. (q)

the Bible ; and it is in the combination of both that the greatest good can be done.'—*Dr. Cumming.*

(o) The Epistle to the Hebrews is a commentary on the Books of Exodus and Leviticus.

'When Jesus said "It is finished," Aaron, Levi, and all their economy passed away; they were buried with Jesus; only Jesus rose, and they remained still in the grave.'—*Ibid.*

(p) 'These stones were conspicuous for their size, beauty, and value.'—*Josephus.*

The breast-plate of the first temple was not returned with the other sacred articles to Jerusalem by Cyrus.

'The most probable account of it seems to be that it was forwarded to Constantinople, and deposited by Justinian in the sacristy of Santa Sophia. It seems possible some day to find the gems in the Sultan's treasury.'—*C. W. King.*

(q) The *Urim and Thummim*. The literal translation of these words is 'Lights and perfections.' Both Jews and Christians are undecided as to whether they are identical with the precious stones.

It was evidently something worn by the High Priest when

Consecration of the Priests.
Ex. xxix. (r)

The Altar of Incense. Ex. xxx.

The Soul's Ransom. Vers. 11,
16.

The Two Altars. (s)

The Anointing Oil—A wonderful Compound. Chap. xxx. 23-33. (t)

The Workmen and the Sabbath.
Chap. xxxi. 12-18. (u)

The Golden Calf burnt to Powder. Chap. xxxii. 20. (v)

he went into God's presence, to receive from the *Shekinah* glory that dwelt between the cherubim answers to difficulties or directions and promises.

(r) While we find the gospel in Leviticus, we find no Leviticus in the *New Testament*.

'The Church hath power to decree "rites and ceremonies," but there is no plan laid down in the New Testament at all answering to that of the Leviticus. We do find *great doctrinal truths* laid down with great clearness.'

(s) 'The brazen altar answers to Christ's atonement without the camp; the golden altar corresponds to Christ's offering our praises and prayers purified with the incense of His own merits, in the presence of God.'

(t) Composed of the most precious elements combined together. It was to be applied to everything, to indicate that everything was impure, and needed to be consecrated.

(u) The Tabernacle was an especial work of God, but mark how God Himself guarded the Sabbath.

(v) If it were so that Aaron thought the people would not be willing to give up their earrings

and valuable jewels, and so be kept from the sin, the result shows that it is most dangerous to tamper with what is a clear duty. If the thing was right, he ought to have sanctioned it; but if the thing was wrong, he ought to have said so.

All expedients which are not straightforward are never prosperous in the end.

This chapter, should be carefully and prayerfully read by everybody. Notice ver. 7, God disowns His people; ver. 10, He threatens; ver. 14, He *refrains*.

Ver. 25. '*Naked*' here does not mean destitute of clothing, but it means naked in the inner and moral sense of the word; that they were before righteous, but that they were now sinful.

The Lord talks with Moses at the Tabernacle Door. Ex. xxxiii. 9, 11.

A wonderful Prayer wonderfully answered. Vers. 18, 23.

A wonderful Proclamation. Ex. xxxiv. 6, 7. (*w*)

(*w*) Mercy is love reaching us through Jesus, and in contact with our sins. The idea of atonement is clearly seen.

'The mercy-seat' is properly 'the *atonement* seat.' Atonement by 'mercy' is the best way of conveying the original meaning.

The meaning of grace is that whatever God does, He does in sovereignty—that it has not to be purchased, and cannot be paid for.

Wickliffe the Reformer's

The Splendid Offerings to God of the willing-hearted Men and the wise-hearted Women. Ex. xxxv. 5, 10, 21, 22. (x)

Builders taught by God. Chaps. xxxvi.; xxxvii.; xxxviii.; xxxix.

Privileged Working Men.

God's final Directions about the Tabernacle. Chap. xl. 34-38.

prayer was, 'Lord, save me gratis;' that is, save me by grace.

'We call that grace which we bestow on any man to whom we owe nothing.' *A Jewish Commentator.*

(x) What intense zeal they exhibited in giving to God's house and service!

Their liberality was so great that Moses had to restrict them and set limits to its exercise.

The 'Shekinah.'

The Jews understand this to refer to God's presence as the Holy Ghost.

'The word *Shekinah* is derived from a Hebrew word, *Shakan*—which means 'to dwell' or 'to have a habitation.' All those passages in Scripture which speak of God's dwelling allude to this: Psa. lxxx. 1, '*Thou that dwellest*;' Psa. lxxiv. 2; Hag. i. 8. A Jewish Commentator translates this: 'Build the house and I will make my *Shekinah* to dwell therein.' This will make clear the following passages which appear to be contradictory: John i. 18; Col. i. 15; 1 Tim. vi. 16; Ex. xxiv. 9, 10; Ex. xxxiii. 11; Isa. vi. 1. We have then in this *Shekinah* the type of Him who is to us 'God manifest in the

<i>Leviticus.</i>		
Burnt offering	Chap.	i.
Bread	"	ii.
Peace	"	iii.
Sin	"	iv.
Trespass	"	v.
Consecration of priests	"	vi.
Blood not to be eaten	"	vii.
Law of a Holy Life	"	viii.
Holy convocations	}	ix.
Fire for the sacrifices		
God's judgment on		
Nadab and Abihu for		
offering strange fire	"	x.

A Solemn Warning to all careless and insincere Worshipers.

flesh.' Jewish writers support this view. A Jew translating the following words from Greek into Hebrew would do so thus: 'The word was made flesh, and was the *Shekinah* in the midst of us.' The Apostle says, 'We beheld His glory,' or His *Shekinah*, 'as the only begotten of the Father.' John i. 14.

Leviticus.

This is called the Book of Worship. It embraces the history of one month, the first month of the second year after the departure from Egypt.

Leviticus so called because it more especially concerns the services of Levi.

This book may be called the Gospel according to Levi. Jesus says, 'Moses wrote of Me.' A diligent search of Moses' writings will discover Christ everywhere.

The Rabbis called this book 'the Law of the Priests,' 'The Law-book of the Offerings.' Almost entirely the words of Jehovah to teach the way of acceptable worship, most instructive when read in the light of the Epistle to the Hebrews. Bible marginal references will greatly help the reader.

In chap. iv. we get a view of

the holiness of God from His provision for sins of ignorance.

1. Sins committed by the high priest.

2. Sins committed by the congregation.

3. Sins committed by the Ruler of the people.

4. Sins committed by the common people.

Blood was to be sprinkled seven times.

To do a thing seven times was to do it perfectly. The victim was to be sacrificed without the gate. How typical of Christ, who suffered without the gate!

The greater the person, the greater the responsibility, and the greater the sacrifice.

All the sacrifices were to teach the Jews that without shedding of blood there was no remission of sins. All pointed to Jesus, the Lamb of God. Since He died once for all, 'there remaineth no more sacrifice for sin.' Heb. x. 26.

In chap. viii. Moses consecrates Aaron and his sons. The word here used for *consecrate* means literally, '*thou shalt fill the hands of Aaron,*' etc.

How suggestive of entire dedi-

After the sin and punishment of Nadab and Abihu, the thread of the history is broken off, and the next five chapters contain laws respecting such sins as would disqualify the Israelites for approaching the sanctuary.

The first verse of chapter xvi. shows us where the thread is resumed.

The Great Atonement Chapter.
Lev. xvi. (a)

The Scapegoat. (b)

Six Feasts.

1. *Sabbath.* Each great feast

cation to God's service! See vers. 23, 24.

Ear was to be swift to hear what was *right*.

Thumb, to do the right always.

Toe, to walk with God everywhere.

(a) The doctrine of the *Atonement* is the foundation doctrine of the Christian religion.

Atonement means the same as *Reconciliation*. See Rom. v. 10-11, same word in each place, in the Greek.

The doctrine is that Jesus Christ, the divine Son of God, died as a sin-offering for the offences of the whole world.

'He tasted death for every man.' Heb. ii. 9.

'He gave Himself a ransom for all.' 1 Tim. ii. 6.

'He is the propitiation for the sins of the whole world.' 1 John ii. 2; Rom. iii. 25.

(b) This striking type of the two goats most probably points, the one to the death of Christ as our Atonement, and the other to Christ's rising from the dead and entering into heaven to make intercession for us.

contained a Sabbath. A lesson for everybody.

2. *Passover*. First of the annual feasts, because all joy springs from Redemption.

3. *Feast of weeks, or Pentecost*. 'Harvest Home.'

4. *Feast of trumpets*. On every new moon a trumpet was blown. On the *seventh* with unusual force.

5. *Day of Atonement*, tenth day of the seventh month.

6. *Feast of Tabernacles or Booths*.

Numbers. (a)

(a) This is the Book of Service and Pilgrimage. Time covered, little more than thirty-eight years. We have an abstract of this book in Psa. xcv. 9-11, 'Forty years long,' and Heb. iv., 'Let us fear, lest we seem to come short.' This is also the Book of Providence illustrating Scripture truths. It is history on earth, seen in its connection with heaven. It is a record of sins and mercies.

The wonderful Fire that was put out by Prayer. Num. xi. (b)

(b) Whatever is given by God in response to murmuring always becomes a curse. Bend your wills to God's will; follow that, and all will be well with you

The extraordinary Wind that brought thousands of Birds,

enough to feed thousands of
People. Num. xi. 31-33.

Two open-air Preachers whom
Moses approved and God blessed.
Num. xi. 26. (c)

The young Woman who was
struck with Leprosy, for doing
her Brother an Injury. Num. xii.
(d)

The Spies and the Bunch of
Grapes. Num. xiii. 23. (e)

both here and hereafter. Like
Jesus, let your prayer always be,
'Father, not as I will, but as
Thou wilt.'

(c) Moses was an *open-air*
preacher, and so was Jesus. '*Pro-*
phesy' in this case means to *teach*,
and not to foretell future events.
Moses here appears somewhat as
a *Liberal Conservative*.

(d) Because Moses had said,
'Would God all the Lord's people
were prophets' (chap. xi. 29),
Miriam and Aaron try to get up
a case against him; and the case
was that he had married an Ethi-
opian woman. They had known
this long before, and never till
now complained. When people
take offence at a person, they
often try to rake up something
from the past to twist into a
fault.

God's *testimony*, 'Moses my
servant is faithful.' Ver. 7.

God's *judgment* Miriam's lep-
rosy. Leprosy is a striking
emblem of sin. Miriam's sin was
marked by punishment, but re-
pentance and prayer procured
healing and forgiveness.

(e) *Eshcol* means *bunch*, or *clus-*
ter.

The Earth opens and swallows up three Companies of Men and their Families. Num. xvi. (f)

(f) The sin of these men was a sin against light and knowledge—it was wilful. It was rebellion against God. It was treason. They knew that Moses and Aaron had been appointed by God to the positions they held. 'God is a jealous God, and a consuming fire.' Ex. xx. 5; Deut. iv. 24; Heb. xii. 29.

Aaron's dry Rod budding, blossoming, and bearing Almonds. Num. xvii. 10.; Heb. ix. 4. (g)

(g) 'These rods were not green withs cut from the hedge, but old sceptres, each a piece of dry wood shaped into the form of a sceptre. It was quite evident that it could not grow of itself.'

This was God's way of proving whom He had chosen. It was clearly 'the finger of God.'

The smitten Rock yields a Water-supply for Thousands. Num. xx. 7-11; 1. Cor. x. 3, 4. (h)

(h) See notes on Ex. xvii.

Moses was told to take the rod and speak to the rock. Not a word about their sins, only a fresh opening of the springs of mercy and compassion for their wants.

How often has God dealt thus with us!

This beautiful type of Christ pointed the hopes of the weary and heavy laden to Jesus, the fountain of living water. Sin was the occasion of this provision. 'Where sin abounded,' we see

Fiery Serpents. Num. xxi.
6. (i)

how 'grace did much more abound.'

The water continued to flow in spite of their sins. So the Gospel offers of mercy continue to follow sinners; in the language of the prophet, 'Ho! every one that thirsteth, come.'

(i) Their crime (ver. 5) had brought this punishment upon them.

God had given them 'bread from heaven,' and water from a rock.

What an awful untruth they were guilty of!

The inflammation caused by the sting of those serpents probably led to their being called *fiery*.

The sin was shameful—
The suffering sharp.

The Serpent of Brass on a Pole.
Num. xxi. 8, 9. (j)

(j) God's provision and mercy. In their trouble they cried to Moses, but for what? not so much that their sin might be forgiven as that the serpents might be removed.

This is the cry of thousands still, not to have their sins forgiven, but to have their sicknesses healed.

If God would only heal them, they say, what altered lives they would lead; but who, when re-

stored, too often, like the dog and the sow, return to the vomit and the wallowing in the mire. 2 Pet. ii. 22.

A Song at a Well. Ver. 17. (k)

(k) This language is something like what we find in the Psalms: '*Sing, O earth; and bless the Lord, all creatures,*' etc.

If it was worship it would be like that of the woman of Samaria, who gave Jacob's well more honour than Jacob's God; or like those people of the present day who think more of the sovereign in their pocket than of the *Sovereign* of the universe.

The Dumb Ass speaking with Man's Voice. Num. xxii. 28. (l)

(l) Jewish Rabbis tell us that Balaam was one of Pharaoh's counsellors, and the father of Jannes and Jambres, the two magicians who withstood Moses in the presence of Pharaoh. 2 Tim. iii. 8.

Covetousness, pride, and ambition were Balaam's besetting sins.

Reader, beware of his sins. Mark his fall, and pray, 'Give me neither poverty nor riches, but feed me with food convenient for me.' 'Hold thou me up, and I shall be safe.'

Curses turned into Blessings. Num. xxiii. (m)

(m) Balaam opened his mouth to curse, and uttered the most precious blessings.

Safety of the People in the Right. Num. xxiv. (n)

(n) Vers. 7, 'King'; 17, 'Star'; 20, 'end,' etc., the Jerusalem Targum refers to the Messiah and His times.

Five Sisters to whom God gave an Inheritance. Num. xxvii. (o)

(o) They loved their father, and they wished to perpetuate his memory. They urged he did not sin in the rebellion of Korah. Ver. 3. Moses' conduct in this matter and the lesson to be learned, '*to carry everything to God in prayer,* are beautiful and instructive.'

A Geographical Account of the Journey. Num. xxxiii. (p)

(p) How checkered their journey had been! Psalms lxxviii., cvi. and cvii. describe their moral journey through the desert.

God's Provision for a fixed Ministry. Forty-eight Cities, and Six of them for Cities of Refuge. Num. xxxv. (q)

(q) Accidental and unpremeditated homicide came under the provision of the cities of refuge.

Deuteronomy.

Written by Moses shortly before his death.

Deuteronomy signifies 'repetition of the law.' Title from the Septuagint. 'It is less historical than the other books of the Pentateuch, more expository and instructive. It relates more to inward experience. It gives prominence to the spiritual principle of the Divine law, and develops in detail the ecclesiastical, judicial, and political system on which should depend the well-being of Israel when settled in their own land.'

This book is quoted largely by the prophets, and by our blessed Saviour. Chaps. viii. 3; vi. 16; vi. 13; x. 20.

Three passages bear on Christ and the Gospel: Deut. xviii. 15-19; xxi. 23; xxx. 11-14, compared with Rom. x. 6-10.

Special Providence. Deut. ii. (a)

(a) Psalm xxiii. is a proof of special Providence, or David was the most presumptuous man who ever wrote.

The Bible abounds with instances: it gives abundant evidence that God has not left the world to the management of laws.

Jesus says *'The very hairs of your head are all numbered.'*

The Iron Bedstead of Og the Giant, 16 ft. 4 in. Deut. iii. 11. (b)

(b) Edrei was the capital city of Og, king of Bashan. An important city in the time of the Romans. After the conquest of the Saracens, it sank into a poor village. Population now about 500.

We must bear in mind that these nations were specially guilty. This was not the revenge of a victorious foe, but the judicial infliction of a righteous God.

An eloquent Exhortation. Deut. iv. (c)

(c) First they are exhorted to hold fast the Scriptures in all their integrity. 'Ye shall not add unto the Word,' etc. Ver. 2.

The Bible not only begins but

also ends with similar language. Rev. xxii. 18, 19.

God guards His own worship, and claims it; He guards His own Book, and defends it.

Warned not to make the sovereignty of God a plea for indolence, nor the energy of man a reason for denying the sovereignty of God.

Cities of Refuge. Vers. 41-43. (d)

(d) *On the east of Jordan:*
Bezer in the wilderness; **Ramoth** in Gilead; **Golan** in Bashan.

On the other side:

Kedesh in Galilee; **Shechem** in Mount Ephraim; **Kirjath-arba**, which is Hebron, in the Mount of Judah.

Sabbath-keeping. Chap. v. (e)

(e) Strange that men can be found to deny God and abandon the Sabbath.

In France, in 1793, it was discovered they could not do without God and the Sabbath, and so Robespierre exclaimed, 'If there be not a God we must invent one, for society will not hold together without a God.'

Great lesson to be learned from this chapter is that 'Righteousness exalteth a nation.'

The intervening chapters are full of deeply instructive lessons.

Stone Tables written upon by God. Chap. x. 1, 2. (f)

(f) God wrote them, how or why we know not. Those tables

Obedience enforced by great Promises. Deut. xi. (g)

God in Great and Little Things. Chap. xiv.

Three Refuge Cities. Chap. xix. (h)

A remarkable Song. Chap. xxxii.

Moses' Benediction. Chap. xxxiii.

Death and Burial of Moses. Chap. xxxiv.

Moses' last interview with God upon Earth.

Joshua. (a)

River Jordan divided by a Miracle. Josh. iii. 15.

City Walls fell down at the blowing of Ram's-horn Trumpets. Chap. vi. 20; Heb. xi. 30.

Stoned and Burned to Death for Covetousness. Chap. vii. (b)

were laid up in the ark of the testimony.

(g) First verse of this chapter should be the last of the 10th chapter; notice vers. 13-18 and 26-28.

(h) They were so distributed that from every point they might be seen. Hills were levelled, roads were made, and streams were bridged, and every obstacle removed so that the homicide might flee with the greatest speed.

(a) A prince of the tribe of Ephraim who filled his post nearly thirty years. The book is divided into two parts: *The Conquest—the Distribution.*

Jordan does not now overflow its banks.

'All things are possible to him that believeth.'

(b) The 'Babylonish garment' here spoken of was most likely a royal robe, such as was worn by kings on state occasions.

Beware of covetousness. 'Thou shalt not covet.'

The end of Achan like that of Judas—*death.*

Sun and Moon standing still
Power of Prayer. Josh. x. 12-14;
 Habak. iii. 11. (c)

Five Kings in a Cave, afterwards Hanged. Chap. x.

Thirty-one Kings taken by Joshua. Chap. xii.

A great Soldier's Dying Review and Advice. Chaps. xxiii. and xxiv.

Judges.

The Woman who Killed a great Soldier by Nailing his Head to the Floor. Jud. iv.

A wonderful Song sung by a remarkable Woman. Chap. v. 1, 2, etc.

An Angel under an Oak, and a Bowl full of Dew. Chap. vi. 11, 38.

Parable of the Trees anointing a King over them. Chap. ix. 8. (a)

(c) 'By the word of God, listening to the prayer of Joshua, the light of the sun was miraculously continued to Israel in a particular place, and the moon's light was stayed from rising, while it was night to those who were beyond the sphere of the operation, of the miracle.'—*Bishop Wordsworth.*

'This was doubtless a miracle. It presents itself as one of those Divine interpositions so characteristic of Old Testament times, in which natural agencies were applied in a special manner by the Almighty on His servants' behalf.'

A bottle of milk.

'This was curdled milk or *leben*. It was a preparation much esteemed by all Orientals, and dates back to a high antiquity. It is called in the Hebrew scriptures Khemah, that is curdled milk.

Verse 19. The waters of Megiddo have almost disappeared. A stream still exists.

Verse 20. Six centuries later another battle was fought on this plain of Megiddo. 2 Chron. xxxv. 21.

(a) This is the first of the Old Testament parables.

The Woman who Killed a King by Dropping a Stone upon his Head. Chap. ix. 53.

A remarkable Vow. Chap. xi. 30, 31. (b)

Samson's Riddle. Jud. xiv. 12.

A thousand men killed with the jawbone of an ass. Jud. xv. 15.

Samson's terrible death. Jud. xvi. 21. (c)

1 Samuel.

The Boy left in God's House by his Mother and what he became. 1 Sam. i.

A beautiful Song sung by a grateful Woman. 1 Sam. ii. 1-11.

An unknown Prophet and his terrible Prophecy. 1 Sam. ii. 27.

A Child-Prophet and God's wonderful revelation to him. 1 Sam. iii. 1-21.

Travellers tell us they have seen similar towers in India.

(b) We can hardly believe that Jephthah's daughter was put to death.

(1) No sacrifice could be killed by any but a priest—Jephthah was no priest.

(2) To sacrifice a human being was forbidden in the law of Leviticus. We must understand then that she was devoted to God's service.

(c) Ver. 21. In eastern countries it was a practice to blind dangerous prisoners. Sometimes the eyelids were sealed up. Sometimes the eyes were forced out. Sometimes a hot iron was held before them till they were dried up.

Ver. 23. This idol called Dagon was a favourite god amongst the Philistines. *Dag* is the Hebrew word for *fish*. This was a *fish-god*. Such have been found represented on walls, slabs, and cylinders.

Parents cannot shift their responsibilities, and the weal or woe of their children's destinies mainly depend on them.

A terrible warning to Fathers.
1 Sam. iii. 11-14.

Two disobedient Brothers slain!
Father falls dead. 1 Sam. iv.

Saul's disobedience and what it
cost him. 1 Sam. xv.

Samuel anoints David to be
King. 1 Sam. xvi.

David Kills the Giant. 1
Sam. xvii. (a)

David hid in a Cave. 1 Sam.
xxii. 1; Psa. lvii. title and cxlii.
title.

David finds the King in a
Cave, and cuts off part of his
robe. 1 Sam. xxiv. 1.

The Witch of Endor. 1 Sam.
xxviii. 7. (b)

Parents stamp their own characters to a great extent upon their offspring.

Firmness, blended with equal portions of love and kindness, are all important elements of parental character.

(a) The Palestine Explorers have identified this Cave.

There is a series of caves quite capable of holding David's followers.

This is called 'The Cave Adullam.'

Lieut. Conder, in his survey has found the ruins of an ancient town. Adullam seems to have been of some importance. It had a king. Josh. xii. 15.—It was a place of defence built by King Rehoboam. 2 Chron. xi. 7.

(b) 'Endor is a miserable village close by little Hermon, without a tree or a shrub. It is full of caves and mud-built hovels.

The inhabitants most filthy and ragged. The old crones

2 Samuel.

The Vain Young Man who was hanged in a tree by his hair.

2 Sam. xviii. 2. (a)

1 Kings.

Solomon's Temple. 1 Kings vi.

Solomon's Wonderful Prayer, and Wonderful Sacrifices. 1 Kings viii.

The Queen of Sheba's Visit to Solomon. 1 Kings x. (a)

The King whose hand Withered when he Touched the Ark of God. 1 Kings xiii. 4. (b)

The Prophet who for Disobedience was Slain by a Lion. 1 Kings xiii.

No Rain for Three years in answer to Prayer. 1 Kings xvii. (c)

startled at our appearance, came out of their holes and cursed us.'

Tristram.

(a) 'Precise kind of tree can hardly be decided.'

Vain young people take warning from Absalom.

'Pride goeth before destruction, a haughty spirit before a fall.'

(a) 'Solomon's Palace was on Mount Zion.'

The Temple was on Mount Moriah. A deep valley was between. 'A fine bridge which crossed this ravine has been discovered.' *Ver.* 10.—This Queen gave Solomon a hundred talents of gold, equal to about £600,000.

(b) This was Jeroboam the king who made two golden calves and of whom it is said so often that '*He made Israel to sin.*'

(c) A poor Christian German weaver, had a favourite saying which he always used in all

Elijah fed by Ravens. 1 Kings xvii.

Elijah brings Fire from heaven by Prayer. 1 Kings xviii. 38.

The Queen who caused a man to be Murdered, and Stole his garden for the King. 1 Kings xxi. (d)

2 Kings.

The Man who divided a river with a stroke of his Mantle. 2 Kings ii. 8.

The Prophet who was carried to Heaven in a Chariot of Fire. 2 Kings ii. 9-12.

The Prophet who healed a Spring of Water with Salt. 2 Kings ii. 19. (a)

times of difficulty ; '*The Lord helps.*' In a season of great scarcity of work his employer discharged him. '*The Lord helps,*' cheered both himself and his wife. At length the last penny was left. One day, his window being open, a careless street boy threw a dead raven into his room, saying 'There, Saint, there is something for you to eat.' He found in the crop of the bird, a valuable gold ornament, belonging to his late employer. He took it to his master who restored him to permanent employ. In this case God fed His servant by a *dead* raven. Luke xii. 24.

(d) 'Thou shalt not covet.'
'Thou shalt do no murder.'
'Be sure your sin will find you out.'

Read the miserable end of this queen and her husband. 1 Kings xxii.; 2 Kings ix. 30-37.

(a) 'There is in the North side of *Wady Kelt*, a fine fountain of clear sweet water, and there is reason to believe it was the scene of Elisha's miracle and the site of Jericho.'

The Bears who Killed those who Mocked the Prophet. 2 Kings ii. (b)

(b) The word here rendered *children* also stands for *young men*. Same word is used of Isaac when he was 28 years old, and of Joseph when he was 39. Gen. xli. 12. ; 1 Kings xx. 14.

Were they a body of 'Roughs?' 'Probably so,' says *Dr. A. Clarke*. 'Perhaps they had robbed those "she bears" of their whelps, if so, they were prepared to execute the curse of the prophet.'

A Valley of Ditches filled with Water by a Miracle. 2 Kings iii.

A Poor Widow's Debt paid by a Miracle. 2 Kings iv. (c)

(c) God says, — 'Leave thy fatherless children, I will preserve them alive, and let thy widows trust in Me.' 'In Thee the fatherless findeth mercy.' Jer. xlix. 11 ; Hos. xiv. 13.

The poor Boy who died of Sun Stroke, and was raised from the Dead. 2 Kings iv. 18.

Miracle of feeding 100 Men with 20 Loaves. 2 Kings iv. 42.

The Captive Maid, and the blessing she became to her Master. 2 Kings v.

Iron made to swim by a Miracle. A borrowed Axe. 2 Kings vi.

Four Leprous Men. Their wonderful Discovery and Good News. 2 Kings vii. (d)

(d) Ver. 1. '*In the gate*,'— 'Bread and Groceries, etc., still sold at the gates of cities in the East.'—*Layard*.

'On mount Zion we saw a sad sight of lepers coming out of their mud-huts to beg and creep back again. They are revolting in their appearance. Sight suggested many Bible scenes.'

Dr. N. Macleod.

The Man who Smothered his King and Stole his Crown. 2 Kings viii. 13-15.

The Man who Prayed and his Life was Lengthened 15 years. 2 Kings xx.

The Boy who Destroyed Idolatry, and Reformed his Country. 2 Kings xxii.

1 Chronicles.

Consulting a Witch, and the Consequences. 1 Chron. x. 13.; 1 Sam. xxviii. 7. (a)

The Charge of a Remarkable Father to a Remarkable Son, before his Death. 1 Chron. xxii.-xxix.

2 Chronicles.

An extraordinary Prayer Meeting, a King taking the lead. 2 Chron. xx. 1-14.

Remarkable Letter from Elijah after his Death. 2 Chron. xxi. 12-15.*

A Backslider smitten with Leprosy. 2 Chron. xxvi. (a)

Ezra. (a)

Book extends from 536 to 457 B.C.

(a) 'They that observe lying vanities forsake their own mercies.' Jonah ii. 8.

(a) The Jewish people especially reprov'd by God for backsliding. This was the special business of the Prophet Jeremiah iii, vi, viii, xi, xii, xiv.

* This prophetic letter was literally fulfilled. See close of same chapter.

These two books of Chronicles are very valuable as they record an unbroken line of genealogy for about 3,500 years.

(a) Ezra probably born in Babylon, grandson of a chief Priest, a Scribe.

Book divided into two parts:

I. The history of the returning exiles.

II. Personal history of Ezra.

This Book should be read with Haggai and Zechariah.

Nehemiah. (a)

God's goodness gratefully acknowledged. Chap. i. 11 ; ii. 18.

The True Patriot. Chap. v. 15.

A Pulpit of Wood and a large open air Service, 440 years Before Christ. Neh. viii. 1-9.

A Model Reformer. Chap. xiii. (b)

Sabbath Observer. Chap. xiii. 18.

A remarkable Confession made more than two thousand Years ago. Neh. xix.

Esther. (a)

A proud Man's Vanity disappointed. Chap. iii., and a terrible Plot !

A grand Banquet and a deserved Punishment !

The Proud Man Hanged on

First return under Cyrus.
Second return under Artaxerxes.

He is esteemed by Jews almost as highly as Moses.

(a) **Nehemiah's history taken up about twelve years after the close of the book of Ezra ; and gives an account of the improvements of the city, which were carried out under great difficulties.**

The administration of Nehemiah lasted about thirty-six years.

(b) **Nehemiah was a Model for all Men of Business.** See Chap. vi. 3-4.

(a) **The facts related in this book supposed to hold their historical position between the sixth and seventh chapters of Ezra.**

The hand of God, and the Providence of God are mercifully seen throughout this book.

the Gallows he made for another.
Chap. vii.

Lesson : 'Pride goeth before destruction, and a haughty spirit before a fall.' Prov. xv. 25, xvi. 5 ; Isa. xiii. 11 ; Jas. iv. 6.

The humble heart the abode of God. Isa. lvii. 15.

'Feast of Purim' Esther
ix. 20-32. (b)

(b) This was not a feast appointed by Moses. It dates from the time of the Jews exile. It was to be kept in memory of Queen Esther's success in saving her people from destruction. And the Jews continue to this day to observe this feast, and this book is then read.

Job (a)
Affliction and Patience. Job ii.

(a) Job was a real person no doubt, for his name occurs with other persons. Ezl. xiv. 14 ; Jas. v. 11. *Uz* probably situated in the N.E. of Arabia Deserta.

'The religion of Job same as that found amongst the Patriarchs before the time of Moses.'

Happy Experience in Affliction. Chap. v. (b)
Confidence in God. Chap. xiii.

(b) 'Whom the Lord loveth He chasteneth.' 'All things shall work together for good to them that love God.'

Beautiful Submission. Chap. xlii. (c)

(c) Encouraging example.

'There is a tradition that Job's name at first was Jobah. That he was the fifth from Abraham. That his wife was an

Arabian. That he reigned in Edom. This tradition, however, cannot be relied upon, as the real origin of Job is shrouded in mystery.'

Psalms.*

**Ezra* and his friends collected and arranged the book of Psalms B.C. 450.

They were divided into Five books, and the Septuagint translators retained this division :—

Book I. Psa. i.-xli. (a)

(a) This book closes with the words :

'Blessed be the Lord God of Israel . . . Amen and Amen.'

Chiefly by David, collected perhaps by Hezekiah. Prov. xxv. 1 ; 2 Chron. xxix. 30.

„ II. „ xlii.-lxxii. (b)

(b) Closes with Doxology and 'Amen and Amen.'

This was David's last production.

„ III. „ lxxiii.-lxxxix. (c)

(c) 'Blessed be Jehovah . . . Amen and Amen.'

„ IV. „ xc.-cvi. } (d)
„ V. „ cvii.-cl.

(d) These Psalms chiefly arranged for the Service of the Temple.

Psalms cl. is a Doxology of itself.

Messianic Psalms.

ii., viii., xvi., xxii., xl., xlv.,

(e) Most of these were written by David and all have reference

lxviii., lxix., lxxii., lxxxix., cix., cx., cxviii. Caution : lxix. 5. This verse cannot apply to Jessu. (e)

Alphabetical Psalms.

xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv. So called because the first letter of each verse is in the order of the Alphabet.

This arrangement may have been made to assist the memory.

This is only to be seen in the *Hebrew Bible*.

Consolatory Psalms.

xxiii., xxvii., xxx., xxxiv., liv., ciii., cxvi.

prophetically to Jesus the Messiah.

The Marginal references to these Psalms will guide the reader to the New Testament application of them.

Psalm ii. The Jews admit this as Messianic, and Rationalists are obliged to admit it also.

Psalm viii. 5. '*Lower than the angels.*' See Heb. ii. 5-9; *Two-fold Interpretation.* Heb. ii. 11.

Psalm xvi. Prophetic of Christ's resurrection proved by Peter and Paul in the Acts of the Apostles. Chap. ii. 25-32.

Psalm xxii. Many Jewish writers confess these passages belong to Messiah.

Psalm xlv. 7. *Shews whole plan of Salvation by Jesus Christ.*

Psalm lxviii. 18. Points to Christ's triumphant ascension.

Psalm cx. 3. *Thy people shall freely offer themselves,* Literal fulfilment found in Acts ii. 34.

Psalm cxviii. 22-23, have been explained both by Jesus and His Apostles. Matt. xxi. 42; Acts iv. 11.

Penitential Psalms.

vi, xxxii, xxxviii, li, cii, cxxx, cxliii.

On the Vanity of Human Life.
xxxix, xlix, xc.

Imprecatory Psalms.

vii, xxxv, lxix, cix, and parts of lviii. cxxxvii, cxxxix, and cxlix. (f)

Songs of Degrees.

cxx.-cxxxiv. (g)

Thanksgiving Psalms.

ix, xviii, xxii, xxx, xxxiv, xl, lxxv, ciii.

Prayers in Distress.

iv., v., xi, xxviii, xli, lv., lix, lxiv, lxx.

Intercession.

xx., lxvii, cxvii, cxxxii, cxliv.

Historical Psalms.

lxxviii., cv., cvi.

(f) 'These psalms contain what are called David's prayers for curses on his enemies. But were they prayers after all? By comparing them with some of those New Testament passages where some of them are quoted we find that they were rather *Predictions* than *Prayers*, and that they have more to do with Christ and His enemies than with the enemies of David, and the *Future* form of the Hebrew verbs employed supports this view.' Rom. xi. 9-10; John xix. 28; Matt. xxvii. 39; xiv. 21.

Psalms lxix. 'It is so manifest a prophecy of Christ that we should consider Him as the speaker in most parts of it.'—*Scott*.

'This Psalm is several times quoted in the New Testament, in such a manner as to evince that it bears a prophetic reference to the suffering of Christ.'—*Kitto*.

Psalms cix. 'Besides the general reference of this Psalm to David and Christ, Ahithophel and Judas, it may also serve the child of God for *comfort against the powers of darkness*.'—*Weiss*.

Bible Version of the Psalms translated 1610.

Prayer Book Version translated 1535. The former the most accurate, the latter the most poetic, and has been retained in the Prayer Book because it was so well known by the people from its regular use in the Church service.

'A Man after Mine own heart.'
1 Sam. xiii. 14 ; Acts xiii. 22. (*h*)

Selah.

This peculiar word is found seventy times in the book of Psalms. Its meaning is comprehensive. 'To raise up,' to elevate, and many other figurative meanings. It has been adopted to signify 'always,' 'continually,' 'for ever.' The Septuagint regard it as a musical note. Found three times in Habakkuk.

Dedications.

Many of those peculiar words

'This Psalm refers to Judas the Traitor. See Acts i. 16-20. The ancients called it the *Iscariotic Psalm*. These imprecations are *Predictions*.'—*Gill*.

'These imprecations David doth not utter, says Theodoret as cursing, but as prophesying rather.'—*John Trapp*.

(*g*) Songs for the use of the people going up to the great festivals at Jerusalem.

'Songs in the High Chorus.'—*Luther*.

(*h*) This is how God speaks of David. 'When it is said that he was a man after God's own heart, it should be understood not of his private, but of his public character. He was a man after God's own heart, because he ruled the people according to the Divine will, He did not allow of idolatry. He did not set up for absolute power. He was guided in the government of the nation by the law of Moses as the standing rule of government.'—*Dr. Benson*.

David's sin has been a great stumbling block to many and there was nothing to excuse him ; but it should never be forgotten that he sincerely repented and

found as headings to the Psalms are supposed to be musical directions.

God accepted it, and forgave him. See Psa. xxxii. and li.

'David sinned as a man, repented as a Saint, and God pardoned like a God.' 1 Kings iii. 14; 1 Kings ix. 4-5; 1 Kings xi. 4.

In 1 Kings xi. David is brought forward as a pattern of Saints no fewer than ten times, and in 1 Kings xv. 3-5. it is said that except in the matter of Uriah, his heart was perfect.

Proverbs. (a)

Advice to Young Men. Chaps. i.-ix.

Virtues and Vices contrasted. Chaps. x.-xxv.

Avoiding Quarrels, etc. Chap. xxv. (b)

Sluggards and Busybodies. Chap. xxvi.

Self love, True love, and watchfulness. Chap. xxvii.

Impiety and Integrity. Chap. xxviii.

Anger, Pride and Corruption. Chap. xxix.

Agur's Confession and Prayer. Chap. xxx.

Virtues of a Good Wife. Chap. xxxi.

(a) This is a book of practical philosophy for every day life. It contains lessons for all estates and conditions of men, women, and children.

(b) Chaps. xxv.-xxix. were probably *collected* by Isaiah and Hosea and others who were appointed by Hezekiah to restore the Temple worship.

Agur's instruction to his pupils Ithiel and Ucal.

Lemuel's lesson on chastity and temperance.

Ecclesiastes. (a)

(a) 'Written by Solomon after his fall, and at the close of his life, expressive of his true repentance. He holds himself up as a warning to others.

He shows how vain and unsatisfying are all earthly pursuits. That all is an empty pleasure but the fear of God. Jews and early Christians all hold this book canonical.'

Solomon's Song. (a)

(a) This book has been applied from earliest times to God's chosen people and their relation to Him. Compare following passages : Psa. xlv ; Isa. liv. 5-6 ; Jer. ii. 2, iii. 1 ; Hos. ii. 14-23 ; Matt. xxv. 1-11 ; Eph. v. 23-27 ; Rev. xxi. 2-9, xxii. 17.

Isaiah. (a)

Which means Salvation of Jehovah.

(a) Isaiah is called the evangelical prophet because of his numerous prophecies respecting Christ.

He became the adviser of King Hezekiah.

Coming of Christ's Kingdom.
Chap. ii.

A song of my beloved. Chap. v.

A Remarkable Vision. Chap.
vi.

Christ a Sign. Chap. vii. (b)

Birth of Christ. Chap. ix.

Christ's Kingdom. Chap. xi.

He foretels the birth, suffering, glory of Christ, rejection by the Jews and acceptance by the Gentiles. Of the 66 chaps. 47 are quoted in the New Testament.

(b) Chaps. vii., viii., xix. should be read together the same series of prophecies.

'Rod,' 'Stem,' and 'Branch.'
Isaiah xi. (c)

A Praise Anthem. Chap. xii.
xiv. 29. (d)

A Joyful Song. Chap. xxvi.
God's Vineyard. Chap. xxvii.
xxviii. 5. *See note opposite.*

Blessings of Christ's Kingdom.
Chap. xxxii.

The good Time Coming. Chap.
xxxv.

A Blasphemous Letter! Chap.
xxxvii.

**A Message of Death reversed
by Prayer.** Chap. xxxviii.

Speaking comfortably. Chap.
xl. Literally, 'Speak to the
heart.' (d)

Ver. 6. Jewish *Targum*—'Messiah of Peace.'—Targums are well known Jewish writings.

Ver. 27. *Targum*: 'Nations shall be broken down before the Messiah.' Psa xlv. 7.

(c) Ver. 1. *Targum*: 'Messiah shall spring forth from his posterity.'

Ver. 6. 'In the day of Israel's Messiah, peace shall be multiplied on earth.'—*Targum*.

Most of the Rabbis agree with this.

(d) Ver. 29. 'Out of Jesse's posterity shall Messiah come forth.'—*Targum*.

'In that day shall Messiah be a crown of joy.'—*Targum*.

(d) **This chapter is a most magnificent composition!**

'Behold my Servant Messiah.'
—*Targum*.

Kinchi agrees with this.

'My Servant.' Chap. xlii. 1.
Great consolation and Encouragement. Chap. xliii. 10.

Christ sent to the Gentiles.
 Isaiah xlix.

An Exhortation to Trust in God. Chap. li.

Free Redemption. Chap. lii.
 (e)

Christ's Sufferings foretold.
 Chap. liii.

Comforting Words for Persons in Trouble. Chap. liv.

A Free Salvation to All.
 Chap. lv. (f)

Happy Death of the Righteous.
 Chap. lvii.

Promise to the Penitent.
 Chap. lviii. 13-19.

A Warning! Vers. 20, 21.

The Fast God accepts. Chap.
 lviii. (g)

Terrible Nature of Sin. Chap.
 lix.

Redeemer Promised. Ver. 20.

Rich Blessing after Trial.
 Chap. lx.

The Office of Christ. Chap. lxi.

The Office of Ministers. Chap.
 lxii.

Christ's Power to save. Chap.
 lxiii. Vers. 7-10.

Ver. 10. **'My servant the Messiah.'**—*Targum.*

(e) **'Awake, awake.'** **'How beautiful.'** **'Break forth into joy.'** **'Behold my Servant Messiah shall prosper.'**

This chapter was blessed to the Earl of Rochester's conversion.

(f) **'Every one,'** etc., and **'who-soever will.'** Rev. xxii. 17. **No sinner need despair.**

(g) This chapter was read by Mrs. Fry, to the King and Queen of Prussia, in allusion to the persecutions of the Protestants by his father, and to encourage him in turning from such ways.

A Promise to Sabbath Keepers.
 Vers. 13, 14.

The Church's Prayer. Chap.

lxiv. 4. See 1 Cor. ii. 9.

God's Invitation. Chap. lxv.

The New Jerusalem. Chap. lxvi.

Jeremiah = Appointed by Jehovah.

Promises to returning Backsliders. Chap. iii. 12-20.

A call to Repentance. Chap. vii. 1-8.

Threatenings to Jew and Gentile. Chaps. ix.-xi.

God's Lamentation. Chap. xii.

A linen Girdle and singular type. Chap. xiii.

A Prophet's Prayer. Chap. xv. 15-19.

Blessedness of Trusting in God. Chap. xvii. (a)

A singular Type of a Potter. Chap. xviii.

A Siege foretold. Chap. xxi. 3-8.

'The Righteous Branch.' Chap. xxiii. (a)

Jeremiah was a son of a village minister.

Began to prophesy about seventy years after Isaiah, and continued to do so all through the trying times of the Babylonish invasion.

He was plaintive, timid, pathetic, practical, urgent and vehement. He has been called **the Weeping Prophet**. He prophesied in King Josiah's reign. Was subject to great persecutions. He saw Jerusalem besieged, citizens captive, and the city in ruins. Was carried to Egypt, where, according to Jerome, he was put to death, having prophesied forty years.

(a) Ver. 1. 'Word translated "table" is the word used by the Assyrians to denote one of those clay tablets upon which their literature is engraved, and the "pen of iron," is the metal stylus employed for the purpose, a specimen of which was discovered by Mr. George Smith, at Kon-yunik.'

(a) 'Righteous Branch.' 'Messiah the Righteous.'—*Targum*.

Good and bad Figs—a Type.
Jeremiah xxiv.

Captivity foretold. Chap. xxv. (b)

Bonds and Yokes. Chap. xxvii.

Jeremiah buys a Field of his Cousin. Chap. xxxii.

Remarkable Total Abstainers.
Chap. xxxv.

The Prophet in a Dungeon.
Chap. xxxviii.

The King whose Eyes were put out. Chap. xxxix.

Lamentations. (c)

Chapter iii. is perhaps the most interesting and instructive.

The language of the first twenty verses is striking.

The prophet 'was mistaken with regard to God's dealings.

Similar language too often escapes lips of God's people even now, when they fail to see God's intention with respect to them. No sooner are they humbled than God lifts them up. Hope revives, and they make the grand discovery that it is a mercy they are not consumed, that God's compassions are new every morning, that He is their portion, that He will not cast off for ever, that He doth not afflict willingly.

Ezekiel = God will strengthen.

(b) Ver. 9. 'Families' = allies of the King of Babylon.

Ver. 10. Corn was ground before day by candle-light.

Ver. 14. 'Many nations' = Medes and Persians under Cyrus.

Ver. 24. 'Mingled people' = confederates.

(c) The Lamentation is an appendix to the Book of Jeremiah. Written in a cave. Grieves over the destruction of Jerusalem and the Temple. The cessation of public worship. The object was to teach Jews not to despise 'the chastening of the Lord.' It is a book of poems, and with the exception of chap. v., they are Hebrew Alphabetical Acrostics. The peculiarity of chap. iii. is, that all the three lines in each stanza have the same letter at the beginning, in the Hebrew Scriptures.

Ezekiel was a Priest and a

The boiling Pot—a Parable. Chap. xxiv.

Duty of Watchmen. Chap. xxxiii.

Shepherds reproved. Chap. xxxiv.

Gracious Promises. Chap. xxxvi.

Valley of Dry Bones. Chap. xxxvii.

Prophet. Delivered all his prophecies in Chaldæa. He is said to have been put to death by a fellow-exile whom he had reproved for idolatry.

He devoted his whole life to his work. He was a man of strong feeling. His predictions were delivered partly before, and partly after the destruction of Jerusalem.

His book contains many visions, parables, and proverbs. He seems to stand apart from his brethren. It has been said of him 'He is a treasury of gold and gems, but triple-barred and guarded by watching seraphim.'

It was on the banks of the river Chebar where Ezekiel resided, perhaps under the shadow of those overhanging willows or which the captives hung their harps, Psa. cxxxvii. Perhaps Daniel was his greatest friend and companion. Chap. xxviii. 3.

New Temple described. Chap. xl. (d)

(d) 'There is room to suppose that this temple resembled the old one, and that God's design was . . . to preserve the remembrance of the plan,' etc., for future use.—*Adam Clarke*.

The symbolism of these two last chapters xxxix., xl., are very

Daniel = God's Judge. (e)

Book is divided into two parts:

Chaps. i.-vi. Historical.

Chaps. vii.-xii. Prophetical.

B.C. 603. Interprets first dream.

B.C. 580. **Fiery Furnace.**

B.C. 570. Interprets second dream, and acts as Viceroy seven years.

The Historical part, chaps. ii. 4 to vii., is in Chaldee.

The Prophetical in Hebrew.

Chap. ii. Predicts the course of the five Great Empires of the World, which should succeed each other: Babylonian, Persian, Grecian, Roman and Christian.

Four Worldly Empires. Chap. vii.

Struggles between Persia and Greece. Chap. viii.

Coming of the Messiah. Chap. ix.

Persia opposed to Cyrus. Chap. x.

Four Kings foretold. Chap. xi.

Wonderful Dreams. Chap. ii.

The Golden Image. Chap. iii.

A Midnight Debauch and the Mysterious Writing. Chap. v.

obscure. May refer to Messianic times and the prosperity of the kingdom of God.

(e) Daniel, a prince of the Royal family of the tribe of Judah. Became President of the Council. The favourite of kings.

'His pillow was at times a throne—the throne of his genius, the throne of empires and of all future ages. . . . By understanding the cipher of his own dreams he learned to expound that of others.'—*Gilfillan*.

It was his explanation of the king's dream that first brought him into royal favour.

Daniel was a man of Prayer and Faith, therefore *greatly* 'be-loved,' (chap. ix. 23). God gave Daniel wisdom, and he gave God all the glory. What an example for us.

'Dare to be a Daniel,
And dare to stand alone;
Dare to have a purpose true,
And dare to make it known.'

Daniel in the Lion's Den.
Chap. vi.

A Comforting Angel. Chap. x.
Teacher's shining as Stars.
Chap. xii. 1-5.

Jonah=Dove. (f)

Mission—Rebellion—Rebuke.
Chap. i.

Repentance — Prayer — De-
liverance. Chap. ii.

Obedience and Success. Chap.
iii.

Mortified Pride and Ill-temper.
Chap. iv.

(f) Jonah was born at Gath-hepher. Succeeded Elisha as God's messenger to the ten tribes under Jeroboam II. 2 Kings xiv. 25.

The ministry and facts of Jonah's history are referred to by Christ. Matt. xii. 39-41, xvi. 4; Luke xi. 29, 30.

'The record of Jonah's rebellion affords an illustration of that strict regard to truth which characterizes the inspired volume.'

—*Angus.*

'We see how God's mercy contrasts with Jonah's selfishness.'

'We have here encouragement to humiliation and prayer; to faithfulness in preaching God's Word, and to patient resignation to God's will.'—*Ibid.*

'To fly from duty is to fly to danger. A duty delayed is a duty doubled. The voice of one earnest man a match for millions.'

The word *Ketos*, whale (Matt. xii. 40), denotes any sea monster. There are cases on record where entire bodies such as a man have been found in the stomach of a fish. No reason to suppose that

Hosea = *Saviour*. (g)

First three chapters are an abridgement of the whole book. Chaps. vi., xiii., xiv., are rich in statements, adapted to awaken feelings of penitence and faith.

Joel = *Whose God is Jehovah*. (h)

Seems to have been of the tribe of Judah. Prophesied

in Jonah's case it was not a miracle. 'Is anything too hard for the Lord?'

(g) Hosea, a son of Beerī. Began to prophesy before Isaiah. Prophesied sixty years during the reigns of six or seven kings of Israel.

His language is difficult. His style abrupt. His figures bold.

Book may be divided into two parts:

Symbolical narrative. Chaps. i.-iii.

Prophetic discourses. Chaps. iv.-xiv.

Some readers may be rather surprised to discover what may be found in the following passages;

Hosea iv. 6-7; vi. 4; vii. 8-9; viii. 7; x. 7-8; xi. 4; xiii. 11-14; xiv. 5-8.

This book is quoted by our Lord, St. Matt., St. Peter, and St. Paul.

Chaps. ii. 15. '*Achor*,' probably our word *ache* from this. There Achan was stoned. Josh. vii. 26.

Chap. iii. 5. Jews apply these words to the Messiah.

Chap. xiv. 7. Jews refer this to Messiah.

(h) The Jews say Joel lived in the time of the drought, 2 Kings viii. 1. He was held in great

between 700 and 800 years
B.C.

Style, gloomy grandeur. Substance of his prophecy, desolation and woe. No personal history recorded.

Amos = *Burden*.

Lived at time of Hosea and Joel. Was sent to the ten tribes.

Micah = *Who is like Jehovah?*

Chap. i. Ruin of both kingdoms.

Chap. ii. Rebukes princes and people.

Chaps. iv., v. Foretels better destinies. The birth of Christ.

Chaps. vi., vii. Divine requirements.

Nahum. *Consolation. (i)*

Three distinct Predictions :

1. Destruction of Sennacherib. Chap. i.

2. The capture of Nineveh. Chap. ii.

3. Its utter desolation. Chap. iii.

reverence by them, and is quoted by St. Peter and St. Paul. Acts ii. 16-21 ; Rom. x. 13.

'At the time of his appearance the people of Israel were rapidly filling up the measure of their sins, and Amos was sent to threaten them.'

'*A herdsman.*' God chooses His servants whence He pleases.

Micah repeats the warnings of the three previous Prophets, and Isaiah. He is referred to as a Prophet by Jeremiah, xxvi. 18. His language is quoted by Zephaniah, iii. 19 ; Ezekiel, xxii. 27, and by our Lord, Matt. x. 35, 36 Matt. ii. 5 ; John vii. 42.

(i) Born in the village of Elkosh in Galilee. He comes as a consoler from God. His book is a sequel to that of Jonah, and should be read with it.

'They form two parts of the same moral history ; the remission of God's judgments being illustrated in Jonah, and the execution of them in Nahum.

'The devoted city had one more denunciation given a few years later by Zephaniah, ii. 13 ;

Zephaniah. *Jehovah hath guarded.* (j)

The Great Alarm. Chap. i. 14-18.

Chap. ii. 1-4. **Repentance. Faith. Obedience.**

Chap. iii. 14-20. **God Rejoicing over the Penitent.**

Habakkuk. *Embrace, or one who embraces.* (k)

Contemporary of Jeremiah. Nothing certain of his parentage.

'In days of Eusebius his tomb was shown at Bela in Judah.'

Read the following:

Chap. i. 13.

Chap. ii. 4, 9, 12. **Terrible Woes!**

Chap. iii. 17-19. **Triumph of Faith.**

Obadiah. *Worshipper of Jehovah.* Contemporary with Joel, B.C. 588. Predicts downfall of Edom. (l)

and shortly afterwards, 606 B.C., the whole were fulfilled.'—*Angus.*

'Nineveh had sunk back into its old sins of violence, robbery and bloodshed, with blasphemy and hostility to God. Nahum pronounces its sentence.'

Walls of Nineveh were 150 feet high, 50 feet wide, $22\frac{1}{2}$ miles round.

(j) *Zephaniah* prophesied at beginning of Josiah's reign. General warning against Judah and the worship of Baal and Moloch. Threatenings against Nineveh, etc.

Language similar to that of Jeremiah.

(k) Quoted Rom. i. 17; Gal. iii. 11; Heb. x. 37.

Foretells destruction of the Chaldeans.

The subscription, 'To the chief singer,' shows it was incorporated into the Temple service as an *Oratorio*. Habakkuk was probably a Levite.

(l) The Hebrew tenses are future, not present. 'Eight verses (1-8) are incorporated by Jeremiah, (xlix) amongst his own prophecies.'

Prophets after the Restoration: *Haggai—Zechariah—Malachi.* (m)

Haggai.—*Festiv.* (n)

God's Loving Message. Chap. i. 5, 7, 13.

'Desire of all Nations. Chap. ii. 7; Mal. iii. 1.

Zechariah. *Whom Jehovah remembers. Consists of three parts—*(o)

1. Nine Messianic Visions. (i.-vi.)

2. A deputation from Babylon. (vii., viii.)

3. History of Jews and Church. (ix.-xiv.)

Chap. i. **The Angel's Prayer among the Myrtle Trees.**

Chap. ii. 5. **A Wall of Fire!**

Chap. iii. 4. **Filthy Garments.**

(m) Jewish tradition identifies them with the three men of Dan. x. 17.

After the captivity they became members of the Great Synagogue of 120 elders.

(n) Born probably at Babylon. Was inspired to rouse the people to support Zerubbabel and Joshua (the high priest) in building the temple.

The people thought more of their temporal prosperity than of building God's house, till drought and mildew wrung penitence from them. Divine favour is promised. He prophesied four months. He is quoted in Heb. xii. 26.

Haggai and Zechariah are associated in the Septuagint, and in the titles of Psalms cxxv., cxxvi., cxlv.-cxlviii.

(o) Zechariah began to prophesy two months after Haggai (i. 1), and continued two years.

He foreshadowed history of the Christian Church. Book full of allusion to the coming of Christ, and is frequently quoted in the New Testament.

Chap. iii. 8. **The Branch.**

Chap. iv. 2. **Golden Candlestick.**

Chap. iv. 10. **Day of Small Things.**

Chap. v. 1-3. **Flying Roll or Curse.**

Chap. viii. 4-5. **Boys and Girls in the Streets.**

Chap. ix. 9. **King riding on a Colt.**

Chap. xi. 12. **Thirty pieces of Silver.**

Chap. xiii. 1. **A Fountain for Sin.**

Chap. xiv. 4. **Christ on Mount Olivet !**

Malachi = *My Messenger*. *Contemporary with Nehemiah*. From B.C. 436-397. (*p*)

Chap. iii. 1. **Christ the Messenger.**

Chap. iii. 13-16. **Infidelity ! The 'Book of Remembrance' !**

Chap. iv. 2. **The Sun of Righteousness.**

NEW TESTAMENT.

The New Testament contains the New Covenant of grace between God and man.

The four Gospels answer to the Pentateuch or first five books of Moses.

The Acts of the Apostles, to

(*p*) The new Temple was already built, and its services re-established.

Foretells sudden appearance of Christ. Closes with a prediction of the forerunner of Christ.

S. Matthew : Called the Gospel of the Kingdom, gives the human descent of our Lord from Abraham. Written about A.D. 42. This Gospel contains repeated reference to the law and prophets: i. 23 ; ii. 6, 15, 18 ; iii. 3 ; iv. 15 ; viii. 17, etc.

The Lord Jesus as the King.

the **Historical** books, especially **Joshua** and **Judges**.

The twenty-one **Epistles**, to the *Prophets*. The **Revelation**, to the concluding portions of **Daniel** and **Ezekiel**.

Divisions.

I. **Historical** : The Four Gospels. The Acts of the Apostles a link between the historical and didactic portions.

II. **Didactic** : .i. Pauline Epistles, viz.—

a. **Doctrinal** : Romans ; Corinthians ; Galatians ; Ephesians ; Philippians ; Colossians ; Thessalonians ; Hebrews.

b. **Pastoral** : Tim. and Titus.

c. **Special** : Philemon.

ii. **General Epistles**, addressed to the Church at large :

a. One of S. James.

b. Two of S. Peter.

c. Three of S. John.

d. One of S. Jude.

III. **Prophetic** : The Revelation of S. John the Divine.

S. Mark : Hebrew name John, son of Mary, whose house was the home of the earliest Christian Church. Nephew of S. Barnabas, attendant of S. Paul. Acts xiii. 5-13 ; Col. iv. 10. Was attached to S. Peter (1 Peter v. 13), from whom he gathered materials for his Gospel. **Supposed founder of the Alexandrian Church.**

The Lord Jesus as the Divine Man.

S. Luke : Born at Antioch, of Gentile extraction. Col. iv. 10.

A medical man of superior education. S. Paul's companion. Traces Christ's genealogy to Adam.

The Lord Jesus as the Saviour.

I. The birth of Jesus and His forerunner (i. and ii.).

II. Testimony to His Messiahship (iii. and iv.).

III. His ministry in Galilee (iv.-xvii.).

IV. His Passion, Resurrection, Ascension (xviii.-xxiv.).

S. John : Brother of S. James, Gospel written at close of the first century. He supplemented what his friends had omitted. He corroborates much they had recorded.

The Lord Jesus as God.

The Acts : Chiefly of S. Peter and S. Paul, written by S. Luke

Matthew.	
	Chap.
The Star of Bethlehem	i.
The Murder of Infants	ii.
Jesus tempted	iv.
Christ's Great Sermon	v.-vii.
Transfiguration	xvii.
Christ blessing Children	xix.
Vineyard Labourers	xx.
Buyers driven from the Temple (a).	xxi.
The Wedding Garment	xxii.
The coming Judgment	xxiv.
The Ten Virgins	xxv.
Box of Ointment	xxvi.
Judas sells Jesus	xxvi.
Burial-place of Jesus	xxvii.

Mark	
Twelve Apostles sent out.	vi.
A Man beheaded	vi.
Poor Widow and Two Mites	xii.
Christ's Second Coming	xiii.
The Agony in the Garden	xiv.
Peter denies Jesus	xiv.
An Angel at Christ's Grave	xvi.

Luke.	
The Child Jesus with the Doctors	ii.
Jesus teaching to Pray	xi.
Many Sermons in One	xi.
A grand Sermon (a).	xii.

a sequel to his Gospel. The history of the foundation and spread of the Christian Church.

(a) A similar circumstance took place very early in our Lord's Ministry. John ii. 13-18.

(a) **The Unpardonable Sin!** Mark iii. 29-30, (Revised Version) especially verse 30, suggests that it is impossible for *us* to commit this sin.

John.	Chap.
Man who came to Jesus by Night	iii.
Christ at the Well	iv.
Jesus the Bread of Life	vi.
Christ's Sermon in the Temple	vii.
The Good Shepherd	x.
Lazarus and his Two Sisters	xi.
Jesus washing His Dis- ciples' Feet	xiii.
Most comforting Words— 'Let not your heart be troubled' (b)	xiv.
Sweet Consolation—'I am the vine, ye are the branches'	xv.
A blessed Assurance—'Be of good cheer'	xvi.
Christ's last Will and Testimony	xvii.
The Kiss of Betrayal	xviii.
The Crucifixion	xix.

(b) Chap. xiv. 12. See Acts v.
15; xix. 12.

Chap. xix. 28. Prophecy fulfilled 1000 years old.

Chap. xix. 34. An old legend says that Longinus was the man who pierced Christ's side. He was one of the band to watch the Sepulchre; that he refused the bribe offered, was converted, and with two of his fellow-soldiers retired to Cappadocia, where they preached the Gospel; but at length all three were beheaded by Pilate's order.

The Resurrection

xx.

'The theory set forth by the late Dr. Wm. Stroud, that the physical cause of Christ's death was rupture of the heart, and consequent effusion of blood into the pericardium, the investing sheath of that organ, has now been almost universally accepted.'

Chap. xx. 23. The Romish Church quotes this verse in support of *Penance, Confession, and Absolution*.

Christ may have given His disciples power as rulers of the church to exclude or admit members. This was a power entrusted to ministers and laity (1 Cor. v. 4) in the Apostolic Church. In the Acts or the Epistles there is no vestige of Confession except Acts xix. 18, one of a public nature.

No mention of it in the Pastoral Epistles. The Apostles never claimed such power.

'Christ offered and accepted is remission. Christ offered and rejected is sin retained.'

Acts.	Chap.
Cloven Tongues of Fire .	ii.
Peter's Sermon, 3000 converted . . .	ii.
Cripple healed by Peter and John . . .	iii.
5000 converted at one time	iv.

The feast of Pentecost was so called because celebrated on the fiftieth day, counting from the second day of the feast of the Passover.

Ver. 10. '*Libya*,' old Grecian title of Africa.

	Chap.	
Ananias and his Wife struck dead for telling a Lie. (a)	v.	(a) Jesus said of the poor widow who had given two mites to the maintenance of God's house, 'She hath done more than all the others,' because she had given lovingly, cheerfully; and ' <i>God loveth a cheerful giver.</i> '
An Angel opens a prison doors	v.	This man and his wife had given hypocritically and grudgingly, and with a lie on their tongues. We see here the power of avarice. 'Beware of covetousness! Beware of hypocrisy! Beware of a lie !
A Man stoned to Death .	vii.	
The Conjuror who bewitched the People .	viii.	
A Man struck Blind and converted	ix.	
The Man who was saved in a Basket	ix.	
The Foundress of Dorcas Societies raised from the Dead	ix.	
A wonderful Vision—a Man in a Trance . .	x.	
A Man murdered, another imprisoned, an Angel delivers him	xii.	
A Cripple healed . . .	xiv.	
Songs in a Prison—Governor converted (b) .	xvi.	(b) With a clear conscience towards God, a man may sing in a prison and be made a blessing there, as did S. Paul, or write a 'Pilgrim's Progress,' as did John Bunyan.
A River-side Sermon, and what happened . . .	xvi.	
Conjuring books burnt publicly	xix.	
Silversmiths in a rage, and the city in an uproar—Town Clerk bewildered.	xix.	
Sleeping in Church and falling down Dead (c) .	xx.	(c) To keep awake during Sermon keep your Bible in your hand, follow the preacher closely, and don't forget Eutyclus.
A Fearful Conspiracy .	xxiii.	
A Noble Defence . . .	xxvi.	
A Great Shipwreck . .	xxvii.	

Romans.

By whom Gospel first preached in Rome not known. Acts ii. 10, may answer the question.

Its genuineness and authenticity undisputed. Written at Corinth, on S. Paul's second recorded visit A.D. 58, and sent by Phœbe, xvi. 1, 2.

Object to establish the Church. To give direction in matters of practice. To promote union of Jewish and Gentile believers.

Summary.**I. Sinfulness of the Human Race:**

- (a) Of the Heathen. Chap. i.
- (b) Of the Jews. Chap. ii.
- (c) Comparison of Jews and Gentiles.

II. Plan of Salvation explained :

- (a) In theory (iii.).
- (b) By illustration (iv., v.).

III. Its Value :

- (a) Union with Christ (vi.).
- (b) As Servants of Christ (vi.).
- (c) Supplying Defects of the Law (vii.).

Four topics :

Faith—Conflict—Peace—Consecration.

Two Great Subjects :

Justification and Sanctification.

This epistle was read to Chrysostom twice a week.

Chap. i. Greatly blessed to Thomas Adams, author of the '*Night Thoughts*.'

Verse 17. Blessed to Martyn Luther.

Verse 20. Teaching of Socrates proves truth of this verse.

Chap. ii. 15. This is illustrated by the Persian faith.

Chap. iii. 1. Palestine God's chosen land for His revelations of truth to our race. Its climate and productions universal.

The Bible for all lands. 'The Scriptures have had this priceless

IV. Justification by Faith :

- (a) Christian's Duty and Privilege.
- (b) Cause of Rejection of some, Election of others, of Abraham's seed.
- (c) Blindness and final Rejection of the Jews. (a)

V. Development of Truth (xii.-xv.).

VI. Personal Communications (xv.-xvii.).

help in their great mission, from Palestine having been chosen by God as the land in which they were written.'—*Geikie*.

Verse 25. This led to the conversion of the poet Cowper.

Chap. iii. Teaches the Law cannot justify.

Chap. iv. Justification by Faith.

(a) Read Romans xi., and notice especially verse 25.

Chap. v. Peace and Reconciliation by Christ.

Chap. vi. Living in Sin—The wages of Sin.

Chap. vii. The law and its weakness.

Chap. viii. Freedom from Condemnation.

Chap. ix. ver. 3. 'Could wish where it possible.'—*Chrysostom*.

'Were it allowable.'—*Bengel and Ellicott*.

'I was wishing and had almost wished.'—*Blomfield*.

Chap. x. and xi. Especially Jewish.

Chap. xii. Consecration to God.

1 Corinthians.

Corinth was a great city, and the capital of the Roman Province of Achaia. Its public edifices were magnificent. It was renowned for its wealth and luxury.

The entrance of Christianity is recorded Acts xviii. S. Paul spent eighteen months here during his second tour. It was a great centre of commerce.

This Epistle was written from Ephesus. At Corinth Paul wrote his two Epistles to the Thessalonians.

Two factions arose: Jewish or Legal.—Gentile or Evangelical.

Holy Communion was Degraded.

Speculation ran riot on Sacred subjects.

Summary.

I. Reproof of Factions:

(i.-iv. 20).

II. Intercourse with Heathen:

Chap. xiii. Subject to the powers.

Chap. xiv. and xv. 'Be slow to judge, and bear with the weak.'

1 Cor. ii. 2. Text of a sermon preached by Charles Simeon, before the University, and presented to every family in his parish.

Chap. iii. 12-13. In Ephesus and such like places public buildings constructed of marble and granite. The dwellings of poor of wood and thatch. S. Paul seizes on this contrast, and makes an application of it.

Chap. iv. 4. 'For I am not conscious to myself of any evil.'

Chap. v. 4. 'Ye' that is ministers and laity. John xx. 23.

Chap. v. **Excommunication intended.** Bodily diseases are sometimes referred to Satan, as in Job ii. 7; 1 Tim. i. 20., no evidence this was the usual form of excommunication. No such power as this remains. It was no doubt this power which struck dead Ananias and his wife, Acts v., and struck Elymas blind, xiii. 11.

Morality. }
 Law-Suits. } iv. 21—vi. 20.
 Discipline. }

III. Answers Important Questions :

Heathen Feasts. }
 Public Worship. } vii.-xiv.
 Lord's Supper. } 20.
 Spiritual Gifts. }
 Unity-Uniformity. }

IV. Resurrection of the Dead :

Future State, the aim of the
 Christian life. xv.

2 Corinthians.

Macedonia B.C. 57. The effect of the first Epistle produced this epistle. In the interval a riot had occurred at Ephesus, and S. Paul was expelled. Timothy and Titus had been sent to Corinth, and Paul waited their return at Troas. Good tidings at length were brought by Titus. Epistle expresses :

1. Thankfulness for removal of evils.

2. Indignation at the pride of his opponents.

Summary.

I. Its Occasion : Narrative of events. (i. ii.).

II. Its Apostolic Mission :

(a) Its Source (iii.-iv.).

(b) Its Difficulties (iv. 7 ; v. 10).

(c) Its Motive (v. 11 ; vi. 10).

2 Cor. i. Testimony of a Good Conscience.

Chap. ii. Forgiveness and comfort.

Chap. iii. Moses and Jesus compared.

Ver. 17. 'Lord is that Spirit. 'Christ is the Spirit, that is the Holy Spirit.'—*Alford*. 'Holy Spirit is His Spirit.'—*Lange*.

Ver. 18. 'By the Lord the Spirit.' 'We all reflecting as Mirrors.'—*M^cKnight*.

Chap. iv. 'Gospel hid'—*'Things Eternal'*

Chap. v. 'Earthly house and all things new.'

Chap. vi. Patient Endurance.

Chap. vii. Godly Sorrow and Comfort.

Chap. viii. i. 'We do you to wit,'—that is we make known to you.

Chap. ix. *Liberality Challenged*.

III. Intercourse with Heathen (vi. 14; vii. 1).

IV. Collection for Poor (viii. ix).

V. Self Vindication (x.-xiii.).

Important Advice for Young Christians. 2 Cor. vi. 14-18.

Galatians.

Justification by Faith.

Law, Works. Grace, Faith.

Summary.

I. Narrative. S. Paul's own Conversion and Conflict against Judaism (i., ii.).

II. Argument based on Old Testament (iii., iv.).

III. Exhortation to Holiness.

Chap. ii. 1. Mostly thought to refer to the journey from Antioch to Jerusalem, mentioned Acts xv.

Paley thinks it refers to a previous journey not mentioned in the Acts.

Chap. iii. 1. 'Who hath Slandered or Fascinated you?'

Chap. xi. 24. Jews invented a scourge of thirteen thongs, and struck the culprit three times.

Ver. 25. These were elm rods bound into a bundle with a thong. An axe was also in the bundle. The thong was for binding the criminal, the rods for beating, and the axe for beheading.

Chap. xii. 2. The Jews believed in three heavens.

1. Ærial. 2. The Starry. 3. The home of God.

Galatia situated in the centre of Asia Minor. Name from the Gauls who conquered the country and settled there about 280 B.C.

At length fell under power of Rome, and became a Province 26 B.C.

At first they were barbarians, afterwards mingled with Greeks.

Enriched by the traffic of Armenian caravans to the Hellespont.

S. Paul and Silas formed churches here, which he afterwards visited, and where he was detained by sickness (Gal. iv. 13, 14).

He visited it on his third journey (Acts xviii. 23). Epistle was written from Ephesus, about 57 A.D.

Justification by Faith.

Verse 17. From the call of Abraham to the birth of Christ. Moses, Paul, Josephus and the Talmud same number — 430 years.

Chap. v. 20. Drugs were used in supposed magical possession, hence our word *Pharmacy*. (a)

Chap. vi. 11. 'With what letters.'—*Vulgate*.

'How large a letter.'—*Erasmus*.

'How long a letter.'—*Beza*.

'What large characters.'—*Jerome*.

Ephesians, A.D. 62.

Written when a prisoner at Rome.

Subject: **Salvation by Grace.**

Topics:—**Election, i.**

Redemption, ii.

Eternal Purpose, iii.

Union with Christ, iv.

Conflict, Victory, Rest

Summary.**I. Doctrinal:**

'This Epistle resembles those to the Corinthians and that to the Romans. Like the first it defends Paul's Apostolic authority, and like the last it treats of Justification by faith alone, from which the Galatians had been seduced.'

(a) The Greek word for Witchcraft or Sorcery, is *Pharmakon*, a drug.

Ephesians.

Some have thought it was a circular epistle to the churches of Asia Minor. Some the epistle to Laodiceans. Col. iv. 16.

The inhabitants of Ephesus were noted for luxurious living, and for the cultivation of magical arts and fanatical worship of the Goddess Diana.

Paul visited Ephesus twice, Acts xviii. 18-26, xix. On his second visit remained two years.

Epistle written to establish those who had left heathenism.

Chap. ii. Nature and Grace contrasted.

(a) Thanksgiving for their call.

(b) Christian Privileges, (i, ii).

(c) Union between Christ and his church.

II. Practical: Practice and Profession are to Agree.

(a) By Union with Christ.

(b) By the Purity of Christ.

(c) By the Example of Christ.

Philippians. A.D. 63. (b)

Philippi chief city of Macedonia. Rome in miniature.

Fruits of Righteousness. Love, Service, Humility, Joy, Trust, Peace.

Summary.

I. Prayer for advancement in Grace. Chap. i. 1-12.

II. Effects of his imprisonment, etc. Chap. i. 13-30.

Chap. iii. Gentiles fellow-heirs.

Chap. iv. Unity: one Lord, faith and Father. Verse 32. '*kind*.' Part of the word '*man-kind*.' A kind person is a kind person, one of kin. Mankind is properly man-kinned, knit together as one kin.

Chap. v. 18. In first ages of the Commonwealth no one allowed to drink wine till thirty years old.

Chap. vi. Directions to Parents and Children, Husbands and Wives, Masters and Servants. To put on '*Whole armour of God*.'

(b) Written while in prison at Rome, Acts xxviii, in answer to expressions of sympathy.

Church of Philippi one of the most pure and generous of that age. Phil. iv. 15, 16; 2 Cor. xi. 9.

Paul exhorts them to rejoice in their Christian privileges.

Chap. i. 8. '*Bowels*' the bodily location of the moral sentiments. Two hundred years ago when speaking of pity or compassion the '*bowels*' were alluded to

III. To follow Christ's Example. Chap. ii. 1-18.

IV. Personal Matters. Chap. ii. 19-30. Note vers. 4, 5, 14, 15.

V. Warnings against False Teachers. Chap. iii.

VI. Personal Appeals. Chap. iv. 1-7.

VII. Final Exhortation. Chap. iv. 8-23.

Vers. 11, 12, 13, and 19, are full of encouragement.

Colossians. (a)

Rome, A.D. 62.

Colosse a chief city of Phrygia. Then a rich and fertile country. Now in a great measure uncultivated.

Nothing known of the foundation of this church.

Summary.

I. Thanksgiving and Prayer, Chap. i. 1-15.

II. Supremacy of Christ, (i. 16-29.)

III. Stimulus to know more of Jesus and Warning against False Teaching, (ii.)

IV. Moral and Spiritual effects of Christ's Resurrection, (iii.)

V. Address to the whole Church, (iv.)

Chap. iii. 5. '*An Hebrew of the Hebrews.*' Used to denote the identity as conditioned by birth, of a man's position with that of his parents.—*Meyer*.

Giving up all for Christ is the subject of this and the last chapter.

(a) As this Epistle is so much like that to the Ephesians it would be well to read them together. One is a commentary on the other. Topics discussed are:—Divine headship of Christ—Creation—Redemption—Life—Glory.

Chap. i. Encouragement to receive Jesus.

Chap. ii. Beware of False Doctrine, etc.

Chap. iii. Exhortation to put on Christ, etc.

Chap. iv. Exhortation to Prayer and other Duties.

1 Thessalonians. (a)*Corinth*, A.D. 52.

Seat of a Roman Governor.
Still a flourishing town — *Salonica*. A starting point for Gospel in Europe. See chap. i. 8.

On his second journey Paul here suffered persecution. Acts xvii. 1-10.) (b)

Chap. i. How the Gospel should be received.

Chap. ii. Manner of Teaching.

Chap. iii. Teacher's anxiety about his Scholars. (c)

Chap. iv. Brotherly Love.

Chap. v. Coming of Christ to Judgment!

2 Thessalonians. (d)*Corinth*, A.D. 53.

Silas and Timothy still with Paul, (i.-1). Second Coming.

Chap. i. Comfortable Words.

Chap. ii. Stand Fast.

Chap. iii. Pray for Ministers.

„ 'Withdraw from Disorderly.'

Chap. iii. 'Be not weary in well doing.'

1 Thessalonians.

(a) Not distinctly stated how long the Apostle spent here, surely more than three weeks, compare Acts xvii. 4, 5 ; 1 Thess. ii. 9 ; 2 Thess. iii. 8 ; and Phil. iv. 16.

(b) The man who sheltered the open air Preachers.

(c) How very suggestive is all this to all labourers in Christ's vineyard.

2 Thessalonians.

(d) Written after the answer to the first, to correct some mistaken notions about the Resurrection, the Second Coming of the Saviour, and the end of the world.

'The agreement between the little horn of Daniel's prophecy and the man of sin in this epistle is very striking. In Daniel he does not rise till the Roman empire is broken ; in Paul, he is not revealed till that empire (ii. 7) is taken out of the way. In Daniel he 'weareth out the Saints;' in

Pastoral Epistles. (a)**1 Timothy.***Macedonia, 64. A.D.*

Just after S. Paul's first imprisonment. To counteract influence of false teachers. To encourage Timothy in the duties of his office.

Subjects in First Epistle :

Meditation, Watchfulness,
Purity, Meekness, Earnestness,
Love.

'The Faithful saying.' Chap.
i. 15.

'One Mediator.' Chap. ii. 5.

'Mystery of Godliness.' Chap.
iii. 16.

'Fight the Good fight.' Chap.
vi. 12.

2 Timothy.*Rome, 65 A.D.*

Probably during *second* Captivity, not long before his **Martyrdom**. See chaps. i. 8, 16 ; iv. 6, 16, 17.

A Farewell Letter full of love, (i. 1-5.)

Encouragement, (i. 6 ; ii. 15).

Warning, (ii. 16 ; iii. 9).

Binding Charge, (iv. 1-5).

Personal Matters, (iv. 6-22).

Dying Counsels!

Paul he 'opposeth and persecuteth,' etc.—*Dr. Angus*.

(a) The two Epistles to Timothy and that to Titus have been called Pastoral, because they are full of instruction relating to the Christian ministry.

1 Tim. i. A Solemn Charge to Timothy.

Verse 3. '*Other doctrine.*' '*Not false nor strange, but 'different.'*'—*Ellicott*.

Verse 15. **Blessed to the Conversion of the Martyr Bilney.**

Verse 17. **Blessed to John Edwards.**

Chap. ii. 8. '*Lifting up,*' etc. Jewish attitude in praise and prayer.

Chap. iv. 1. **Departing from the Faith.**

2 Timothy.

Chap. i. Holding fast the pattern of sound and healthful teaching.

Chap. ii. 'Study to show thyself approved unto God.'

Chap. iii. Times of Peril coming.

Chap. iv. Importance of Diligent Service.

Subjects of Second Epistle.

Endurance, Purity, Perilous Times, Faithfulness, Crown of Reward.

Titus.

Macedonia, 64 or 67, A.D.

All known of him found in Paul's Epistles. A Greek not circumcised. Gal. ii. 3; Acts xv.

Not known when church of Crete was founded.

Position of Titus difficult.

This Epistle resembles the First to Timothy.

Gives a condensed code of instruction on Doctrine, Morals and Discipline, to guide Titus. (a)

Chap. v. How to Reprove.

Chap. vi. 1. Servants' Duties. On Teachers.—Love of Money—A Charge.

2 Timothy.

Chap. iii. 8. '*Jannes and Jambres*.' Ancient tradition says these men were two sons of Balaam who confronted Moses and wrought seeming miracles which the orientals believe were mere tricks of jugglery.

Chap. iv. 13. '*Cloak*' perhaps a tunic or inner garment.

'*Books*' Jewish commentaries.

'*Parchments*' M.S. notes.—Bishop Bull, on S. Paul.'

(a) 'The Apostle not having been able to remain long enough in Crete, to complete the necessary organization of the churches, left Titus to complete this responsible work.'—*Ellicott*.

Philemon.*Rome, 62, A.D.*

A model of Christian correspondence.

Courtesy, Kindness, Benevolence and Confidence, are the points illustrated here.

Hebrews. (b)*Rome, 63, A.D.*

Author. S. Paul undoubtedly.

Writer. S. Luke, possibly for Paul. To Hebrew Christians in Palestine.

Object. To exalt Jesus above Moses and Aaron, David and Solomon.

Central Teachings.

Divinity, Manhood and Priesthood of the Lord Jesus Christ.

(b) 'This is a Divine Commentary on the Mosaic Ritual, the Tabernacle services, and the Temple worship.' It is a key to the book of Leviticus.

Subjects.

Chap. i. **The Divinity of Christ.**

Chap. ii. **Warning** — Christ above Angels.

Chap. iii. **Warning**—Christ above Moses.

Chap. iv. **The Rest of Faith.**

Chap. v. Christ above Aaron—Reproof.

Chap. vi. Perfection. **Apostasy, Perseverance.**

Verse 1. *Let us go on unto perfection.* This is the key note of the epistle: Now we will go on to perfection to show how the Christian dispensation is the perfection of the Jewish ritual.

Verse 19. *Hope* called by ancients 'a sacred anchor,' anchor as a sign found on walls of cemeteries, etc.

Chap. vii. Christ and Melchisedec—**Full Salvation.**

Chap. viii. **Old and New Covenant.**

Chap. ix. **Typical ordinances fulfilled in Christ.**

Chap. x. **Christ's Atonement and Priesthood—Privileges and Cautions.**

Chap. xi. **Illustrious Believers.**

Chap. xii. **Afflictions and results—Warnings.**

Chap. xiii. **Christian duties.**

'This Epistle is *now* the sweetest portion of Scripture I know, partly, I suppose, because I can look up to Jesus as my High Priest.'—*Henry Martyn.*

S. James. (c)
Jerusalem, 61, A.D.

(c) This James called James the Less in allusion to his stature, was the son of Alphæus or Cleopas, Matt. x. 31, and Mark xv. 40, a near kinsman of our Lord: Gal. i. 19. Called also James the Just. Was eminent for his piety. Had the oversight of the Church at Jerusalem. Presided at the first Christian Council. Was put to death in the year 62.

Subjects.

Justification by Works. (d)

Topics.

Patience, Purity, Wisdom, Service, Benevolence, Prayer.

(d) The teaching of James here seems opposed to the teaching of S. Paul in his epistle to the Romans, but it is not really so. S. Paul speaks of Justification *before God*, when he says it must

Chap. i. **Patience, Wisdom, Purity.**

Chap. ii. **Undue respect of persons. Works and Faith.**

Chap. iii. **Duty of governing the Tongue. Wisdom.**

Chap. iv. **Humility. Evil Speaking.**

Chap. v. **Riches. Patience. Second Advent. Prayer.**

1 Peter.

Babylon about 63, A.D.

Lived at Capernaum.

Wrote to Hebrew Christians and Gentiles, Converts scattered abroad. Chap. i. 1.

Its general design was to comfort those under affliction.

Summary.

Use and shortness of trials, i. 1-12. (e)

Walk worthily, i. 13—ii. 10.

Duty in various relations of life, ii. 13—iii. 8.

Trials to be expected, Judgment to come, iii. 9—iv. 19.

Duty, Trust, Caution and encouragement.

2 Peter.

Rome, about 64 or 65.

Written not long before his martyrdom. To confirm the teaching of the first epistle. Addressed to same persons.

be by faith without works. S. James speak of Justification *before men*, when he says it must be by works. Men can only judge of us by our works.

1 Peter.

(e) 'Real believers think they believe not, therefore they strive and toil to increase their faith, whilst pretenders persuade themselves that they lack nothing.'—*Luther.*

2 Peter.

(f) Chap. i. 4. **Precious Promises.**

Chap. i. 5. **Giving all Diligence.** See Revised Version.

Chap. ii. 1. *Destructive heresies*

Subject.
Faithfulness to the Divine Word.

Summary.
Persevere in Faith, i.
Impenitent Sinners Warned, ii. 1-10.
False teachers warned, ii. 11-22.
The coming Day of God, a warning to the Godly, and to the Wicked, iii. (f)

1 John.

Ephesus, 68, A.D.

Addressed to Christian believers generally.

The object to confirm them in the doctrines of Christianity, and to counteract errors already prevalent; and to establish the true doctrine of the Person of Christ, and of His Divine and human nature, and that true communion with Him which necessitates a holy life. (g)

1 John.

Summary.

I. Fellowship with God, i.-ii. 27.

II. Sonship and Adoption. The Blessings and Privileges, iii.; iv. 6.

III. Love the bond of Sonship and fellowship, iv. 7—v. 18.

—Swift *destruction*—same word in each case.

Chap. ii. 3. **Damnation**—condemnation or destruction, same word.

Chap. iii. **'Scoffers'**—Warnings!

Chap. iii. 12. **Day of God will come!**

Chap. iii. 14. **Be diligent to be found in Peace.**

1 John.

(g) Chap. i. **Solemn warning to Believers!**

Chap. ii. 1. **The Advocate and the Propitiation.**

'Propitiation' means expiation, and also *Mercy seat*. Same Greek word in each case. The lid of the Ark of the Covenant so called because of the *expiation* made once a year on the day of atonement. Rom. iii. 25.

Chap. ii. 10, 11. **Brotherly Love.**

1 John.

Chap. iii. **Called the Sons of God.**

Chap. iv. **'God is Love,' etc.**

Chap. v. **The Three Witnesses.** Verses 7, 8. See Revised Version.

2 John.*Written about 68 or 69, A.D.***Object** to congratulate this lady on the piety of her children.**Subject.****Family Religion.****Topics.****Truth, Love, Obedience, Steadfastness.****3 John.***Written about 68 or 69, A.D.***Christian Hospitality.****Topics.** Soul prosperity. Brotherly Love. Truth helping. Sincere Friendship. (a)**Jude, Brother of James. (b)***Written from Syria, 75 or 74, A.D.*

Called also Lebbæus and Thaddæus. Matt. x. 3; Luke vi. 16.

Addressed to Christians generally.**Subject.****Evils of Apostacy.****Topics.****The Common Salvation.****Ungodliness. Denial of Christ.****Lawlessness. Judgment.****Darkness for ever.****2 John.**

This Epistle contains only thirteen verses, eight of which are found in substance in the first.

3 John.(a) Nothing certain known of 'the well-beloved Gaius,' to whom this epistle is written. Probably same person as is mentioned in Rom. xvi. 23; and 1 Cor. i. 14. **Commended for his Hospitality.****Warned against a Turbulent Professor.****Friendly offices asked for Demetrius.**

(b) No certainty as to the date or place where it was written.

'Supposed to have been written to Jewish Christians in Syria and Arabia, where he is reported to have laboured.'

As the same **false teachers** are here rebuked as were rebuked by S. Peter, and in similar language, it is thought one had seen the other's writings.

Verses 14, 15. 'Book of Enoch.' Well known in the second century. Was quoted by

The Revelation of S. John. (a)

At Patmos in the Ægean Sea, where John was banished by the Emperor Domitian, 94 or 95 A.D., after a vain attempt to kill him. After the Emperor's death he returned to Ephesus 96 A.D. and took the oversight of that church.

Summary.

I. The Vision. Chap. (i).

II. Solemn Messages. (ii, iii).

1. Ephesus forsook her first love.
2. Smyrna commended.
3. Pergamos reprov'd for false doctrine, etc.
4. Thyatira reprov'd.
5. Sardis. — 'A name to live but dead.'
6. Philadelphia approv'd—
Steadfast and Patient.
7. Laodicea rebuk'd :
'Neither cold nor hot.'

We have—

1. Seven Epistles. i.—iii.
2. Seven Seals. iv.—viii.

the early fathers. In last century MS. copies were brought by Bruce from Abyssinia, and deposited in Paris and Oxford.

Ver. 19. The dispute between Michael and Satan probably a tradition.

(a) 'This book is also called the *Apocalypse*, that is, revealing or unveiling of that which had been hidden.'

'This is the only prophetic book of the New Testament, and much of it remains to be fulfilled. It closes the Canon.'

There is a great resemblance between this book and those of Ezekiel and Daniel.

Many difficulties are presented in this book. Special prayer needed in its study.

Chap. i. 20. 'Angels.' This was the title of the ministers of the Synagogue.

Chap. ii. 6. *Nicolaitanes*. 'Immoral in their teaching. 'Those who after the pattern of Balaam's sin sought to introduce a false freedom into the church.—*Trench*.

Ver. 13. *Satan's Throne*. R.V. A wreathed Serpent was at this time worshipped in *Pergamos*.

Ver. 17. '*White Stone*.' Pebbles were used in Courts of Jus-

3. Seven Trumpets. viii.
—xi.

4. Satan. Beast. False Prophet. xii.—xiv.

5. Seven Vials. xv.—xvi.

6. Enemies overthrown.
xvii.—xx.

‘Behold !

I come quickly, and My reward is with Me. Watch therefore, for ye know not what hour your Lord doth come.

Blessed is that servant, whom the Lord when He cometh shall find so doing.’

tice for votes. White stones was for acquittal.

Chap. vi. 9. Slain by *Pagan* Rome in the ten great persecutions by the Cæsars during the first 300 years of the church’s history.

Chap. xv. 2. Those slain by *Papal* Rome.

Chap. xviii. Fall of Babylon.

Chap. xix. *Shout of Victory.* ‘By the Fourth Century it was well known as the Christians’ Shout of Joy.’

Ver. 10. ‘*The testimony.*’ This was only the Christian utterance of Jewish belief respecting the Christ.’—*Geikie.*

Chap. xx. 8. ‘Gog and Magog.’ Both persons. See Gen. x. 2 ; Ezekiel xxxviii. 2.

Ver. 15. ‘*Book of Life.*’ Books figurative, meaning the account of good and evil actions of men leading to life or death.

Chap. xxii. Tree of life and river of life.

Christ’s Second Coming !

SCRIPTURE READINGS ON VARIOUS SUBJECTS.

For The Aged.

Psa. xxiii., xxxiii. 18-22, xxxii., lxxi., xc., xci.; Isa. xlvi. 4, xxv., xii., xl. 28-31; Matt. v. 1-12; Luke xiii. 6-10; 1 Peter iv. 1-7.

Consolation.

Matt. xxvi. 36-45; John xii. 23-36, xiv.; 2 Cor. v. 1-10; 1 Thess. iv. 13-18, v. 1-11; Heb. ii. 9-18, iv., xi. 1-16; Rev. xxi., xxii.

Backsliding.

Judge ii. 11-23; 1 Sam. xii. 20-25, xv.; Jer. ii., iii.; Hos. xiv.; Heb. iv. 4-8, x. 26-31; Rev. ii. 1-7.

Atonement.

Ex. xii. 1-28; Lev. xvi. 5-34; Isa. liii.; John iii. 14-21, and 28-36, vi. 29-58, x. 1-18, xvii. 1-10; Acts xiii. 22-29; Rom. iii. 19-26, v. 6-21, vi. 3-11, viii.; 2 Cor. v. 14-21; Gal. iii. 13-29; Eph. i., ii.; Col. i.; Heb. ii., v. 1-10.

Compassion of Christ.

John xi. 1-45, xiv., xv. 1-17, xvi. 22-33, xvii.

Second Coming of Christ.

Psa. lxxii., xcvi.; Isa. ii., xi., lxv. 17-25; Matt. xxiv. 29-51, xxv.; Mark xiii. 24-37; Rom. ii. 5-11; 1 Thess. v. 1-11; 2 Thess. i.; 2 Peter ii. 1-9, iii.; Rev. vi. 12-17, xix., xx.

Affliction.

Ex. v. 1-6, xiii., xv. 23-26; 1 Sam. ii. 6-10; 2 Kings iv. 18-36; Job i., ii., v. 6-27; Psa. iv., vi., xxi., xxx., xxxiii. 18-22, xiv. 6; Isa. xxxviii., xl., li., liii.; Lam. iii. 22-36; Matt. viii. 1-27; John xvi.; Rev. v. 1-11; James v. 7-16.

Poverty.

Psa. xxxiv., xxxvii., xlvi.; Eccles. v. 8-20; Luke xii. 16-34, xvi. 19-31, xviii. 18-30; Phil. iv.

Temptation.

Psa. xlii., xxxii., xxxviii., xlii., li., lxxiii.; Isa. li. 1-7; Matt. iv. 1-11, xxvi. 36-46; Luke iv. 1-13, xxii. 39-46; Rom. v. 1-11, vii. 14-25; 2 Cor. xii. 1-10.

Covetousness.

1 Kings **xxi.** 1-19, **xxii.** 37, 38 ;
2 Kings **v.** 20-27 ; Josh. **vii.** 19-
21 ; Acts **v.** 1-10.

Disobedience to Parents.

Deut. **xxi.** 18-21 ; 1 Kings **xiii.**
11-30 ; Eph. **vi.** 1-3 ; Prov. **i.**
8, **vi.** 20 ; Col. **iii.** 20.

Drunkenness.

Prov. **xxiii.** 29-35, **xx.** 1 ; Eph.
v. 18 ; Gen. **ix.** 21, **xix.** 33 ; 1
Sam. **xxv.** 36-38 ; 1 Kings **xvi.**
8-10, **xx.** 16 ; Isa. **v.** 11-22 ; Dan.
v. 1-4 ; 1 Cor. **xi.** 21.

Faith.

Heb. **xi.** Justification by :
Rom. **iii.** 28 ; Gal. **ii.** 16 ;
Acts **xv.** 9, **xxvi.** 18. Given by
the spirit : 1 Cor. **xii.** 9. Leads
to salvation : Mark **xvi.** 16 ; 2
Tim. **iii.** 15. Produces peace :
Rom. **v.** 1, **xv.** 13. Overcomes the
world : 1 John **v.** 4.

Examples of Faith.

Num. **xiii.** 30 ; Dan. **iii.** 17, **vi.**
10 ; Jonah **iii.** 5 ; Matt. **xvi.** 16 ;
John **i.** 49, **xi.** 27 ; Acts **vi.** 5 ; **viii.**
37 ; **xi.** 24.

Faithfulness.

2 Kings **xii.** 15 ; 2 Chron. **xxx.**
12 ; Matt. **xxiv.** 45 ; 2 Cor. **ii.**
17 ; 3 John **v.**

Examples.

Abraham :—Gen. **xxii.**
Joseph :—Gen. **xxxix.** 4-22.
Moses :—Num. **xii.** 7 ; Heb. **iii.** 5.
David :—1 Sam. **xxii.** 14.
Daniel :—Dan. **vi.** 4.
Paul :—Acts **xx.** 20.
Timothy :—1 Cor. **iv.** 17.

Obedience.

To God :—Ex. **xix.** 5, **xxiii.** 21 ;
Jer. **vii.** 23, **xxvi.** 13, **xxxviii.** 20 ;
Acts **v.** 29 ; James **i.** 25 ; 1 Sam.
xv. 22.

To Parents :—Ex. **xx.** 12 ;
Eph. **vi.** 1 ; 1 Col. **iii.** 20.

GOD :—**Omnipotent.**

Gen. **i., ii.** ; Job. **xxvi.** 5-14,
xxxviii. **xxxix.** ; Ps. **xlvi.** 1, **l.** 1-
13 ; Isa. **xl.** 3-31, **xlvi.** 5-12 ; Acts
xvii. 23-31.

Omnipresent.

Ps. **cxxxix.** 1-17.

Hypocrisy.

Isa. **i.** 10-15, **lviii.** 1-7 ; Jer.
xlii. ; Matt. **xxiii.** 1-33 ; Luke
xi. 37-44 ; Acts **v.** 1-10, **viii.** 13-
24 ; Rom. **ii.** 17-23.

Idleness.

Prov. **vi.** 6-11, **xxiv.** 30-34
Rom. **xii.** 11 ; 1 Thess. **iv.** 11

Heb. vi. 12; Prov. x. 4, xii. 24, xiii. 4, xix. 15, xx. 4, 13, xxi. 25; Eccles. x. 18; 1 Tim. v. 13. 13-20, xcv., c, ciii, cvii, cxvi, cxviii, cxxiv., cxvii, cxxxvi., cxxxviii.; Phil. iv. 6; Col. ii. 7, iv. 2, 6.

Backbiting.

Ex. xxiii. 1; Lev. xix. 16; Psa. xv. 3, xxxiv. 13, l. 20, ci. 5; Prov. xi. 13, xx. 19, xxv. 23; Ez. xxii. 9; Rom. i. 30; 2 Cor. xii. 20.

Uncertainty of Life.

Job xiv. 1-17; Psa. xxxix., xlix., xc.; Eccles. i., ii.; Luke xii. 16-21.

Watchfulness.

Matt. xxiv. 36-51, xxv. 1-13; Mark xiii. 32-37; Luke xii. 35-48; Eph. vi. 10-18; 1 Thess. v. 1-11; 2 Peter iii. 8-18; Col. iv. 2; 2 Tim. iv. 5; Rev. iii. 2, xvi. 15.

Against Lying.

Lev. xix. 11; 2 Kings v. 20-27; Psa. lii. 3; Prov. vi. 16-19, xii. 22, xix. 9; Acts v. 1-11; Col. iii. 9; Rev. xxii. 15.

Murmuring.

Num. xi. 1-6, xiv. 26-37; Matt. xx. 1-16; Num. xvi. 41-46; Psa. cvi. 24-26; 1 Cor. x. 10.

Thanksgiving.

Psa. xxx., xxxiv., lxiii., lxvi.

Before a Journey.

Psa. xci., cxxi., cxxxix.

After a Journey.

Psa. xxxiv., ciii. 1-5, and 8-22.

On Changing a House.

Psa. ci., xvi., xxiii.

Before the Lord's Supper.

Ex. xii. 1-28; Psa. xxvi., lxiii. 1-5, lxxxiv.; Matt. xxvi. 17-30; Luke xxii. 1-20; John vi. 32-40, xiii., xv.; 1 Cor. xi. 23-32, xiii.

After the Lord's Supper.

Psa. xxiii., lxvi. 13-20, lxxxiv., ciii., cxvi.; Matt. v.; John xv. 1-19.

On Marriage.

Psa. cxix. 9-16; Eccl. xi. 6-10, xii.; John ii. 1-11; Luke ii. 40-52, xv. 11-32; Prov. ii.; Eph. v. 22-33; 1 Peter iii. 1-7; 2 Peter i. 5-11.

Prayer.

Encouragements to: — Job xxiii. 26; Gen. xxiv., xxxii., xxxiii. 26; Num. xiv. 11-21; 2 Kings

xix. 15-20, xx. 1-7; *Psa.* vi., cxxx; *Dan.* ix. 3-19; *Matt.* vi. 5-15, vii. 7-11; *Luke* xi. 1-13, xviii. 1-8; *Acts* x. 1-6, xii. 1-17; *Eph.* iii. 12-21; *Heb.* x. 19-22.

Instances of Prayer.

Josh. vii. 6-9; *Dan.* vi. 10; *Acts* ii. 46, iv. 24; *1 Thess.* v. 17.

David:—*1 Chron.* xxix. 10-12; *Psa.* li.

Solomon:—*2 Chron.* vi. 12.

Abraham:—*Gen.* xviii. 23-32.

Lot:—*Gen.* xix. 19.

Jacob:—*Gen.* xxxii. 9.

Sabbath Breaking.

Ex. xvi. 22-30, xx. 8-11; *Lev.* xxv. 1-7; *Deut.* v. 12; *Num.* xv. 30-36; *Isa.* lvi., lviii., 13; *Neh.* xiii. 15-22; *Jer.* xvii. 21; *Ez.* xx. 12; *Mark* ii. 23-28, iii. 1-5, xi. 15-26; *Luke* xxiv.

Swearing.

Lev. xxiv. 10-16, 23; *Matt.* v. 33-37, xxiii. 16-22; *Mark* vi. 21-27.

Theft.

Ex. xix. 15; *Lev.* xix. 11; *Deut.* v. 19, xxiv. 7; *Psa.* l. 18; *Zech.* v. 3, 4; *Matt.* xix. 18; *Rom.* xiii. 9; *Eph.* iv. 28; *1 Peter* iv. 15; *Josh.* vii. 13-26.

Tongue.

James iii. 1-10; *Psa.* xxxix. 1; *Prov.* iv. 24, x. 10, 19, 20, xiv. 23;

Eccles. iii. 7, x. 12; *Matt.* v. 22, xii. 36; *Eph.* iv. 29; *Col.* iii. 8, iv. 6; *1 Thes.* v. 11; *James* i. 26; *1 Peter* iii. 10; *Jude* 16.

Poor.

Deut. xv. 11; *1 Sam.* ii. 7-8; *Matt.* xxvi. 11; *Mark* xiv. 7; *John* xii. 8.

Causes of Poverty.

Prov. vi. 9-11; x. 4, xx. 13, xxviii. 19, xix. 15.

Oppression of the Poor.

Lev. xix. 15; *Deut.* i. 17, xv. 7, 8, xvi. 19, 20; *Psa.* xii. 5, xiv. 6, xli. 1; *Prov.* xiv. 31, xix. 17, xxviii. 3; *Isa.* iii. 14; *Jer.* xxii. 3; *Amos* v. 11; *2 Cor.* viii. 9; *Gal.* ii. 10; *James* ii.

God's Promise to the Poor.

Psa. ix. 12-18, lxviii. 10, lxix. 33, lxxii. 2, cxiii. 7, cxxxii. 15.

The Sabbath.

Gen. ii. 2; *Ex.* xvi. 23, xx. 8, xxxi. 13, xxxiv. 21; *Lev.* xxv. 3, 4; *Num.* xv. 32-36, *Deut.* v. 12; *Neh.* x. 31, xiii. 15; *Isa.* lvi., 1-7; *lviii.* 13; *Jer.* xvii. 21-27; *Ez.* xx. 12, 13, 16, 20, 21, 24.

Last day of the Year.

Psa. li., xc.; *Isa.* v. 1; *Dan.* ix. 3-19; *Luke* xiii. 1-9; *Rev.* xxi.

MIRACLES OF CHRIST IN THEIR PROPER ORDER.

	Matt.	Mark.	Luke.	John.
Water turned to Wine - -	...	...	...	2
A Nobleman's Son healed - -	...	...	...	4
A great catch of Fish - -	...	...	5	
A Tempest stilled by a Word -	8	4	8	
Devils cast out - - - -	8	5	8	
A little Girl healed - - -	9	5	8	
A long sickness healed by touch- ing Jesus - - - -	9	5	8	
Two blind Men healed - -	9	...	...
A case of paralysis healed - -	9	2	5	
A Leper cleansed - - - -	8	1	5	
A kind Master, and a good Ser- vant - - - -	8	...	7	
A Demoniac healed - - - -	...	1	4	
A kind Son-in-law - - - -	...	1	4	
A Widow's only Son raised - -	...	...	7	
A Thirty-eight years' illness cured at a pool - - - -	...	...	...	5
Five Thousand People fed with Five Loaves and Two Fishes -	14	6	9	6
Jesus walks upon the Sea - -	14	6	...	6
A Man born blind healed - -	...	...	...	9
A withered hand cured - -	12	3	6	
Eighteen years infirmity healed -	...	...	13	
A case of Dropsy cured - -	...	...	14	
Ten Lepers healed at once - -	...	...	17	
A Gentile's daughter healed— Great faith - - - -	15	7	...	
Deaf and Dumb cured - - -	...	7	...	
4,000 fed with seven loaves and a few Fishes - - - -	15	8	...	
A Blind Man healed - - -	...	8	...	
A Lunatic healed - - - -	17	9	9	
Money found in a Fish's mouth	17	...	...
Lazarus Raised from the Dead -	...	...	...	11
Two blind Men cured - - -	20	10	18	
A barren fig-tree cursed - -	21	11	...	

	Matt.	Mark.	Luke.	John.
Malchus' ear healed - - -	...	...	22	18
A second catch of Fish - -	...	...	...	21
Our Lord's Parables in proper order.				
The Sower - - - -	13	4	8	
The Tares - - - -	13			
The Mustard Seed - -	13	4	13	
Leaven hid in meal - -	13	13		
The Hid Treasure - -	13			
Pearl of great price - -	13			
The Draw Net - - -	13			
The unmerciful Servant - -	18			
The dissatisfied Labourers -	20			
The two Sons of opposite conduct	21			
Wicked Husbandmen - -	21			
A Royal Marriage - - -	22			
The Ten Virgins - - -	25			
The Talents - - - -	25			
Seed growing Secretly - -	...	4		
The two Debtors - - -	...	...	7	
The Good Samaritan - - -	...	...	10	
A Friend at Midnight - -	...	...	11	
The Rich Fool - - - -	...	...	12	
The Barren Fig-tree - -	...	...	13	
The Great Supper - - -	...	...	14	
The Lost Sheep - - - -	...	...	15	
The Lost piece of Money - -	18	...	15	
The Prodigal Son - - -	...	...	15	
The Unjust Steward - - -	...	...	16	
Rich Man and Lazarus - -	...	...	16	
Unprofitable Servants - -	...	...	17	
The Unjust Judge - - -	...	...	18	
The Pharisee and Publican -	...	...	18	
Ten Pounds and Ten Servants -	...	...	19	

THE END.

